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A. A. Lindsay M.D.

MIND THE TRANSFORMER

The
NEW PSYCHOLOGY COMPLETE

By
A. A. LINDSAY, M. D.

Author of

"MIND THE BUILDER"
"SCIENTIFIC PRAYER"
"THE TYRANNY OF LOVE"
"PURE--PRECIOUS--PRICELESS"
"THE WAYSIDE AND THE GOAL"

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FOREWORD

WHERE ARE we to begin and end our study of mind when we purpose making one volume complete upon the subject of psychology? I think we will begin at making a key and stop when we have fitted it to the lock which opens the doors to the hidden treasures in every man's body, mind and soul. Incidental to such a creation we will find our way into the intricacies of mind as it exhibits its powers and attributes in manifold incorporations besides man.

My student need not fear that he will be led into fields of mysticism or speculation, nor even idealism of the phantastic sort. Practical science is the only science worth studying, and so it is with idealism. It must have touch with the daily practices of the progressive man to warrant our attention.

Some day the race will arrive at the stage of development where it needs to give thought only to methods of growth, unfoldment, and expression. At present we have to think of ways to reclaim health and form over all of the phases of our being. This generation, at least, will need all of my psychology, for through its prin-

ciples, and through them only, can transformation and growth be attained.

A friend hung up in my office a picture of two little negro boys under a ragged umbrella. One was saying to the other these words:

"Wishin' for de rain storm when the drout comes round,
Wonder'n why de sunshine keeps a dryin' out de ground.
Better stop dis kickn', doesn't help a bit;
Kind ob weader wot you has is all youse gwine ter git."

So it matters not how much we may wish it, we cannot return to our place of moulding, to take a better form, for the form and whatever we are, is all we are going to get to start with.

To the earnest and unprejudiced seeker, our lessons are simple, and the results certain. The way has been more than blazed—you will find this book, as a broad road, with bright lights all the way. At the destination there is a beautiful city that shines constantly in a blaze of glory. Simple lessons merging into simple lessons, yet disclosing most technical truths, lead ultimately to a knowledge that makes life seem the privilege that it is and proves from first to last that the purpose of a man's mundane life is to build an individuality.

You *will* find that our practical psychology extends to everything that an individual is or does; there is no phase of the subject as likely to attract the attention of each one as that of healing.

Because the body is uncomfortable, is giving evidence of disorders, every one seeks remedial power. Mind does not so readily perceive its own ailments as it does those things that go wrong in the body, therefore relief to the mind, as such, is not sought in remedies.

How to get well, is the problem that John Wesley said began as soon as man offended his Creator. "Rebelling against the sovereign of all, seeds of pain and sickness were sown in the body; the sun and moon shed unwholesome influence from above; the earth exhaled poisonous damps from below."

Every one has the health problem to deal with, and, although few of us these days think disease is forced upon us by an angry Deity, all would like to be in the favor of a supreme power that can release us from disease.

This power has never lost its efficacy, but in some way it seems faithful to all laws, and needs to be recognized by man, consciously. Healing, if it takes place under any circumstances, must

be a religious, not a chemical or other physical process primarily. This is proved even when chemicals are used and cure follows.

The thousand methods, where no material thing was used but a cure followed, show the religious element in healing, but no plainer than where chemistry was applied. There is no such thing, and never was any such thing, as healing except through a religious applied power. One can apply that religious power and be cured without drugs, but no one can insinuate into, or in any way give material agents to the exclusion of a supreme power that is intelligent.

"Why say healing is a religious practice? Does that mean theological, too?" No, I do not mean theological. Theological signifies a definite belief concerning a Creative Intelligence, in the universe.

"Religious healing" signifies that spirit, not matter, must heal; that it does heal because there is no potency in matter except as mind or spirit applies it. Therefore, if by a force of any sort a man's choice of methods of healing is withheld from him, his religious privileges are interfered with.

CHAPTER I.

Principles of Healing

Suggestion in healing literally means that the intelligence of that department of mind that controls the body is caused to obey a suggestion that is given to it to create harmonies, removing inharmonies.

Practically, psychology shows distinctly how complete the controlling power is and teaches the method of getting a suggestion to direct this power. That is the department of suggestive therapeutics. Our department of histology and the exhibit of the evolution from the primary cell, which with its successors are all intelligent, with mind the designer, mind the builder and mind the master, shows that man is possessed of a department of mind that controls his body. This mind remains present and supreme in its potency as long as life in the body exists. We will not repeat here the proofs of the character to show the existence of mind, the supreme presence.

That the department is effected in its action by suggestion we will sustain I am sure. Our work in hypnotism has enabled us to understand the *principle* of suggestion.

We may take our subject into and out of the deepest hypnosis thousands of times and produce no changes different from what would have occurred if he had taken so many brief periods of sleep. Having him in that passive state, *give him a suggestion* that by the time his watch has ticked ten times he will have no sense of pain in his body. Then give test by a thrust of a needle through his skin; anesthesia is found to exist. Suggest that it is gone, and instantly sensibility will return.

You can proceed indefinitely with all sorts of suggestions and produce answer in full, if they are possible, and providing also that they do not run counter to his auto-suggestions.

Since hypnosis is a state where the sub-conscious mind is in full possession and we obtained no phenomena without suggestions being given, but all sorts with them, we must see that suggestion is the key to the action of the subconscious.

The *power* is in the subconscious and suggestion is the key to its action, yet a very large experience has taught us that the reason suggestion is the *key* to the action of the subconscious, is because through suggesting we create an *expectancy* upon the part of the subconscious. If we

stop short of creating that expectancy, we fail to produce the answer. Many times, mental and audible suggestions are given to no avail because they did not create the degree of expectancy. The man did not believe in his soul that the thing would occur. The subconscious does not build what it does not first expect.

Then through hypnosis we discover that the subconscious mind is the *power;* that suggestion is the *key* and *expectancy* the degree. Hypnosis did not create the subconscious mind nor the power, therefore they are present whether one is hypnotized or not. The agent and power being always present and suggestion being the key, psychology is the science that must reveal to us the conditions under which the key can be applied to create an expectancy. In another subject I am giving the suggestible states, therefore refer here to the best one for treatment.

I have my patient sit or lie comfortably; sitting position, reclining in a morris chair preferable. I instruct him to close his eyes and to relax as completely as he can; to let his mind wander, not centering it upon anything. Very soon after this rest begins, I commence audibly to suggest to him that he will enjoy a perfect rest; every care disappearing from his mind.

Presently I also suggest audibly that the symptoms he has had of a distressing kind will tend to disappear; that he will be better and will continue to improve until well. I usually mention the literal symptom that will disappear; I suggest the literal form of the improvement that will take place. In half an hour of such rest I give the same suggestion three or four times at intervals of several minutes between. In that interval I give the same suggestions mentally, thinking in the actual terms of words as if I had spoken them.

I noted by repeated demonstration that therapeutic work brought more satisfactory and permanent results in the light passivity than when I used hypnosis. I choose the lighter passivity then because it is better, not because hypnosis is bad. It is simply unnecessary. There is nothing curative in either light or deep passivity; the cure is effected by suggestion, creating an expectancy in the soul of the patient. The inebriate, drug habituate, or one who is subject to moral reform, or one who wishes development of his art, psychic or other subjective power will respond to the formula given.

Having the law and the formula, we can help one another. Let no one imagine that the heal-

ing power is in the operator, it is in the patient. Any one with the good sense of how to give constructive suggestions mentally and spoken, can cause the power of the subconscious mind to act in the direction of healing. It may be opportune to close this subject by further quotation from John Wesley's medical advice. His treatment for consumption was "Take no food but new buttermilk, churned in a bottle, and white bread. Or every morning cut up a little fresh turf of earth, and lying down, breathe into the hole for a quarter of an hour." Then for baldness he advises, "Rub the part morning and evening with onions 'til red and rub afternoon with honey," closing with this, "But I still advise in complicated cases, let every one apply without delay to a physician that fears God; for from one who does not, be his fame ever so great I should expect a curse, rather than a blessing." Thus we see that even in the time of Wesley, mind, not matter was first. If a man's mind were not right, the drugs he gave could not cure.

My book of personal psychology, "Mind the Builder," which is still in print, treats of our science, with first regard for the department of mind that designs, and the other department that builds.

"Mind the Transformer" has purposes which are not more than alluded to in "Mind the Builder." The latter goes back to the design which is an image, something entirely spiritual, really best defined as an order of thought. The demonstration shows how that *thinking,* which is the mind functioning, causes the particles of ether to assemble to afford the beginning of a material fulfillment of the design. How the design determines the course of the thought. Mind uses the first cell as an instrument to aid in the production of the second, those two, become the material instrument to produce four cells, and so on until the whole design or idea has taken form.

Mind as a transformer is working with the tangible form and is demonstrating its power and office in making other forms by modifying the first. Fundamental psychology must, like elementary physiology, begin with the cell. The cell is the physical form we wish to consider in its various phases. We shall also note how mind transforms it. Even if I treat it technically, it will be in a manner to so simplify it, that a child can understand it and by reference to the illustrations, become much interested and well informed upon the vital things in histology.

CHAPTER II.

Cell Structure of the Body

THE CELL is the elementary organism whose essential parts are the cell body and a nucleus, the latter lying in the middle of the cell. The cells in form may be spherical, flattened, spindle-shaped or elongated, depending upon the kind of tissue they form, and the office they are to fulfill. The nucleus takes the form after the type of the cell of which it is a part.

When it was discovered that the body is made up of cells, motion was recognized. This is of many forms, of which the movement from place to place is most noticeable. Usually this is accomplished by the cell projecting one portion of its body, then permitting itself to be drawn after that. Cell reproduction is entirely by the cell division, each cell dividing into two cells by a division of the nucleus. Each portion then becomes the center of a cell.

Typical Cells

Pictorially and by word, I will illustrate sufficient kinds of cells to familiarize us with the essential facts, that we may know the fundamental things about all tissues, structures and organisms made up of cells.

The muscle cells have elongated bodies, maybe spindle shaped, cylindrical, slightly flattened or elliptical. The nucleus, manner of reproduction and adaptation in size and form, according to their purposes, are in perfect correspondence with other typical cells.

Nerve cells are varied in form, and also the tissues which are composed of nerve cells. There is no need, for our purposes, to go into the details of the forms of cells that comprise brain, spinal cord, or the threads that go to every part of the body. Our definite aim, at present, is to show the principle to which every cell is faithful, and corresponds with the description given under physical cells.

Cartilage, bone and marrow cells are shown with the characteristics of all other cells.

To give minute description of the blood vessels would simply mean to detail the cell structure of their walls. Although the blood is itself made up of distinct kinds of cells, all of its course is through structures made of other cells.

Human Blood Cells—The colored, are in the form of a flat circular disc, slightly concave on each surface. Some are also spherical. The white blood cells travel everywhere outside or inside of the blood vessels. Their office is that

of scavengers. When in motion they may be almost any shape, but are spherical when at rest.

Upon examination the hair, nails, the teeth and their enamel, all structures and tissues, special organs, the secretions and many products of the cells in their functioning, disclose cellular formation.

How Cells Multiply

The organized body is found to be made up of an aggregate of physical entities that, although they are microscopic, fulfill the law of reproduction, each one producing its kind by becoming two. Now for the sake of an easy way to understand what has been made hard to know, let us think that possibly there was a time in the history of each human body when there was just one cell of each kind of tissue present; that as it is inherent in the cell to be possessed of the masculine and feminine element so it can reproduce of itself, then if there are two score kinds of cells, forty cells could be the source of the perfected adult body. When we have this picture in mind, I want to explain that there never is any such situation, but something more marvelous, something grander than the body with its billions of individual cells coming from forty parents. But by your thinking of how the forty could be,

if they exist singly, the parents of as many varieties of cells, you can follow me back to one cell, which had the potency to be the parent of all of these species that enter into the structure, the body.

The first egg, or cell, the primary cell comes into existence through the feminine ovum being fertilized by the masculine element; really a blending of two cells in one, with the characteristics of all cells, a body and a nucleus and an impulse to multiply; which it does by becoming two cells. This cell division is accomplished through the function of nutrition and absorption of food, until the cell reaches its full development when it divides the nucleus into two, which become the centers of two bodies.

By a study of the parent cell development, when it has become two and then four, then eight and so on, we find the order of their arrangement, as they multiply, is with reference to a purpose which we realize they are to fulfill by their co-operation. They comprise something made up of their bodies and they also work together to create something. They create membranes of cells, and the cells of the membranes create all of the different species of cells, ultimately present in the structures.

The discovery of the cell structure of the body is the greatest aid to human analysis and understanding.

That all of these cells are typical eggs, fertile and alive, whose generation comes, through the potency of one egg or cell, to be the parent of all, is easily understood.

Our research would yield us only a fraction of its value, if we stopped at the fact that the human body, or the *animal world* as for that, is built upon the same law of cell structure in which the individual organism descends from a fertilized egg. The lowest form of life, the highest and all between, is cell life. The amoeba, the man; the microscopic animal, the world of bacteria or the larger vegetable life, indeed everything that has life is a cell or multiple of cells.

Since all life is similar in its plan of structure to the extent that there is the universal cell organization of cells, we cannot rest until we find the whole range of similarities.

Appearances, powers and offices of organized cells in the complete individual are so varied that we can see how the difference occurs.

Without much knowledge we would say: "why, of course, the difference begins in having unlike parents; offspring so dissimilar in all character-

istics, except the fact of cell structure and being alive, come from eggs with equal dissimilarity." That would be an easy way to settle the matter, except for the facts, which are readily at hand with our mechanical facilities so perfected for examination of the first eggs from which creations descend.

We could go the whole range of organization and show that the correspondence in these primary eggs is perfect and alike in the physical phases, possibly excepting size. Chemically they are similar. In order of cell body and nucleus relationship all are like the typical cell.

That the conception of this principle may be perfect we present to you an illustration of the different eggs from which creatures develop. The egg of the sponge animal, in the top line of the plate, is shown in different positions; the next two lines exhibit the egg of the parasite crab, also showing the positions of that cell in moving about. The fourth line is the egg from which the cat develops; the lower left hand corner shows the ovum of a trout; the next that of a chicken, and the third is a fertilized ovum or egg, from which a human being evolves.

These are all beginnings, and when we know them to be alike, who can keep from asking "then

how can they produce such unlike results?" Test all of the laws of matter to the utmost, and there is no available answer. There is no answer in the chemistry of the first egg being unlike nor that they have different sorts of chemistry in their food supply. If there were a difference in these respects, that would not account for the mental and spiritual range between the trout and man, or the sponge and cat. If there is no accounting for the phenomena mentioned from a *physical* standpoint then there must be a *mind phase* that applies to every living cell-built thing. That is the *transcendent truth* that answers all of the unsolved questions of biology that eluded our materialist scientists. This truth should be inscribed in some fashion upon every page of history of organic life.

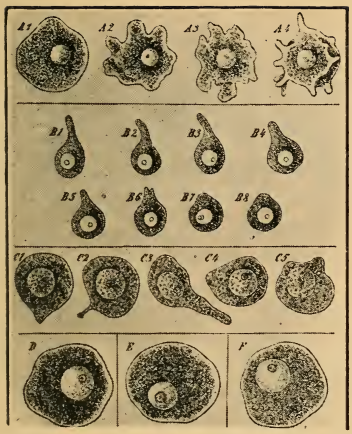

Fig. 1.

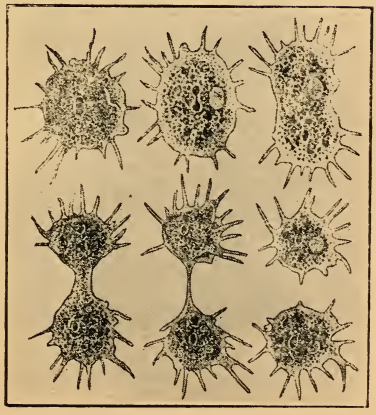

Fig. 2.

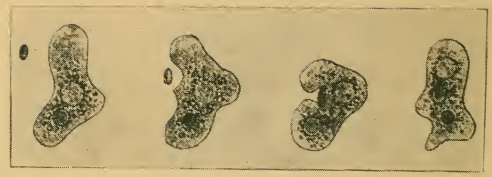

Fig. 3.

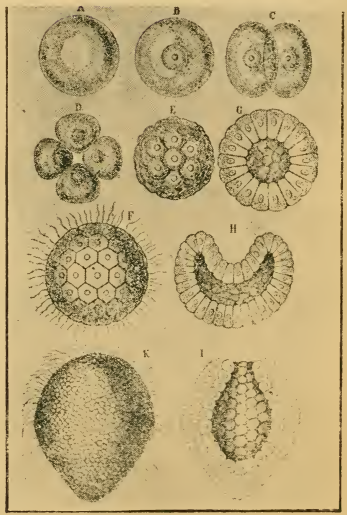

Fig. 4.

Fig. 5.

DESCRIPTION OF FIGURES

Figure 1 shows in the first row, the egg (cell) from which the sponge animal develops; illustrating different forms it takes in moving from place to place.

In the second and third rows the egg (cell) of the parasite crab is shown, undergoing changes. In the third row is shown the egg (cell) from which the cat evolves.

In the fourth row, in the corner on the left there is the primary cell of the trout; next, that of the chicken, and the third, that fertilized egg or cell that unfolds into the human being.

Figure No. 2 illustrates the Amoeba beginning as the single cell; then it forms its two neuclei, and its body becomes elongated, then smaller around the middle until it separates, becoming two perfect cells. This is the manner of all cell multiplication, whether it is the first cell of the man or the cell of any tissue of his body.

Figure No. 3 shows the Amoeba approaching its food, then finally wrapping its body around it, encloses it and then absorbs it. This is the typical manner in which all cells treat and absorb their food.

Figure No. 4 is the coral animal beginning with the first cell; shows the multiplication and then the manner of arrangement of the cells to perfect the animal. Several sections are made to show the internal arrangement of the cells. All of the different kingdoms of cell life are possessed of the same characteristics in cell construction, multiplication and habits.

The upper portion of Figure No. 5 illustrates the cells of the enamel of the teeth; the lower portion, nine cells of bone tissue. These convey correct ideas of all kinds of cells in the human body.

CHAPTER III.

Mind in the Cells

It is axiomatic that matter, as such, cannot hold an image. An image must be something spiritual, something of mind. Affirming that there is the law of imagery operative in the primary cell, is another way of stating that the ovum is a spiritual entity—a creation with mind and body.

In our former lessons in these pages, we took the cells of the adult body to study them physically, and were lead back to the parent cell, a fertilized ovum. Now we want to study the first cell psychically and, as is the parent so is that which descends from it, showing the mind present in every cell.

To make it possible to appreciate the mind in an egg cell and hence all the cells developing out of it, we may happily, apply our knowledge of the intelligence of the single celled animals that we have studied, with the aid of the microscope. The first of these being the amoeba. Natively this is a water animal life that lives and dies a single cell. Reference to our illustrations shows it to be after the type of the cells of structures of the human body, the sponge, the coral, the

vegetable, crab, cat, trout, chick and the primary cell of the human body. The picture of the amoeba aprpoaching its food and wrapping its body around it, until finally it is absorbed, is characteristic of cells taking their material supply. Furthermore the illustration of the amoeba, as it proceeds to multiply by self-division, is the common cleavage method of cells, whether they live in individual or community life.

The amoeba recognizes food and seeks to apply it for his comfort and rejects that which is not food. Cells, that are part of a body of multiple cells, do the same. Mere matter would not do this—mind must be present and functioning, to exercise this choice. The amoeba recognizes its enemies and flees from them, choosing a hiding place. Individual cells that are a part even of the human body show the same scope of intelligence the amoeba shows, being under impulse to reproduce, and does reproduce its kind. So do all cells, but mere matter could not have impulse. Impulse must be in the mind operating over matter; operating for the purpose of building a physical instrument for its use. At present it is not my purpose to show the scope of intelligence in cells, but to aid you in the conception of the fact of mind the builder, MIND THE

TRANSFORMER being present and master in the primary and succeeding cells.

I am sure you are ready now for me to say, and be understood, that the ovum in its spiritual phase holds an image, a design, and is possessed of an impulse and a potency to apply, under the law of food and nutrition, matter so as to build more cells which it, the mind, arranges in such a manner as to build an organism in perfect fulfillment of the design. Original spirit and ancestry have created the design or image that is over the primary cell, the mind present in the organism that produced the egg would specifically impress the image that is present in the egg. I do not know that I will, in this volume, treat extensively the question of the ONE MIND that has its specific and individual impressions and impulses, which are conveyed to integral members of the universe by the myriad tiny or mammoth separate organizations that keep producing their kind.

My purpose now is to give the practical lesson on "Mind the Transformer" that has commenced with an egg, but which must be changed in form before it becomes man. Give this egg over to matter to build a man, and you quickly realize there could be no evolution. Place the material

ovum in the hands only of mind outside to act upon the egg and you remove all individual responsibility, possibility and purpose. There would be no distinctness of kind.

Just Where Mind Lays Hold of Matter

The next privilege I eagerly accept is to portray the glory, the good, the beauty and the power of the NEW PSYCHOLOGY as it conceives of the instant when *mind begins to take a body*. What matters it now whether we say mind or soul in this connection? You know I mean the intelligence that is operating to get a body, which it must do through controlling matter. Soul is the best word, because the psychic of the cell, or soul of the cell, has been a *term* at least, of scientists. For our best purpose in showing the universal principle whether it is to build a grain of wheat, a coral, or a sponge animal, fowl or fish, I will show where soul first begins to apply matter to build a human body and thereby define Mind the Transformer in dealing with substance.

The first cell is a blending of a masculine element with a feminine element, but before this cell is created, mind has acted upon each of these elements. Mind is present in the masculine cell also in the feminine egg, but neither could pro-

duce a human being without uniting with the other. Through the natural functioning of the organism of woman an egg is created. There was a time in her history when that ovum did not exist, it is a product of her mind and body, and she gives that egg its mind. No one would read from this that mind did not exist before nor that matter which the mind uses to build itself a body did not exist before this process, which has for its purpose, the individualizing of a new being, a man that did not exist before, as a man.

One can think of the sweet of candy and his salivary glands will create certain chemical forms, and so will the stomach glands. Certain others did not exist in such form until his organism produced them. His subconscious mind lays hold upon matter in these secretory glands, to produce cells with minds and bodies which have impulse to digest food. Just where and how and when mind took hold of matter in this instance is perfectly clear. The man did not get the candy so it is not a case of physical stimulus.

There is a time when the masculine element, which is the present object of our research, does not exist as such. The activities of his mind upon his body organism, produces the cells with their minds and bodies. Their minds are under im-

pulse to unite with the feminine element just as the digestive cells are under impulse to act upon food. One is no more mysterious than the other; neither one is supernatural in any way. Mind, functioning in thought (creating an image) uses a physical organism to produce a cell which is possessed of mind and impulse and potency, to deal further with matter until its ideal has taken form.

When these cells have blended to produce the one primary cell, there is an image present given to it by what is innate in original mind, modified by species or ancestry and by immediate parents.

Man in his first residence is a single cell in that material home and therein takes place the marvelous truth that human understanding has been very slow to divest of the mystical and supernatural.

The image, or the building as it would be if the design present in the cell were fulfilled, may be modified for better or for worse by the mother's imagery. Her charge is sacred, for from the instant of the uniting of the two cells, she holds the power to determine what design shall be in the soul of the child when it is born. She can, if she knows the transforming power of mind and the access she has to the mind that

transforms, remove all the undesirable imagery that came with the first cell and insert the desirable that would make the best life, the instinctive one for the child.

I see no occasion to go with you over the ground of the evolution of the mind and body. Your observation of the cell as it starts to multiply, and your knowledge that the law acts over every cell to multiply in the same way, will teach you the whole scheme of evolution.

Mind is always present, is the supreme transformer. Now the remaining practical lessons are to know how we can will to effect the transforming power to bring us the desirable, going right on from where we find ourselves. Every department of psychology for correction, modification or development of mental, spiritual or physical is based upon the principles as they are explained in the department of physiology and psychology of the cell. The principle of mind in the cell, or the aggregate of cells holds a power to transform all the phases of the being after the ideas of our minds.

CHAPTER IV.

Practical Psycho-Therapeutics

SCIENTIFIC suggestion means the introduction of an idea into the sub-conscious department of mind, the psychic department, usually spoken of as the soul. This idea may be introduced in the active state of the patient by his accepting it with his mind and then passing it down to the soul, thus giving his objective co-operation with the positions suggested. It is so seldom that the patient with his mind can believe implicitly, not carrying even a shadow of doubt to the soul, that dependence upon suggestion given in the active state, is not warranted. There is a *law of suggestion,* because the laws of the soul are as fixed as the laws of chemistry, magnetism, electricity, or gravity. The idea that is fixed in perfect faith upon the soul will compel answer, involving even a changing of the organism chemically, structurally, or functionally. It believes all the mind tells it; it builds upon wrong expectancy, as effectually and as surely as upon the correct one. Under a wrong suggestion the soul will change the body to the abnormal; under a right suggestion it will perfect all of the physical organization.

We have now briefly outlined the power that is

in the patient that heals his own body, and we will show how to get access to that power to produce the phenomenon of cure.

A young Englishman of 26 years presented himself at my office for treatment for stammering. His distorted countenance when endeavoring to speak would call forth the sympathy of almost any observer. His disorder had existed since the age of six or seven, and had its origin in his mimicry of a man whom he saw occasionally. He and his sister indulged in this sport-making, having no evil purpose, but kept up the practice voluntarily for a time, when he found that if he desired to speak normally there was involuntary stammering. This grew upon him until it was with the greatest difficulty that he could make himself understood at all. His education was fair in general lines. He had fitted himself for book-keeping, and, being an adept accountant, could have commanded the best position and salary, but for his defective speech. He had been through several institutions in this country, that had various methods for treating such a case, but he said the exercises seemed to have made him more self-conscious and he had met with no improvement.

It was then he came to me and I applied the science of suggestion. We continued treatments three times a week for two months, modifying the form of suggestion as the case advanced. I ceased referring to the old conditions and gave only positive suggestions of harmonious speech and perfect control over the organs of speech and muscles of the face.

The patient returned to England cured. He had left his family and friends on account of his humiliating disorder.

I will not recite a series of such cases, for this is one of a type, where the organs are all present and normal, but where wrong habits have been formed. In other cases somewhat similar to this, surgery may be resorted to but operations often fall short of their purpose, in the absence of suggestion. Suggestion and surgerey must co-operate to establish right organic conditions and functional control.

Of course this was purely a disorder of functions. The feature of habit was as profound as could be in any instance. However, neither habit, heredity, or any other form of mental state can be impressed more deeply than in the soul itself. That being the case, since in the passive state, we get free access to the soul, that has been

wrongly impressed, we remove the error, plant and cultivate a new habit and then we are able to get natural expression.

The soul is ever striving for moral and physical harmony, and because of that it took much less time to plant order in the soul than it did the disorder. He had to break law to obtain defective speech. He had only to bring himself in harmony with law to correct his speech.

Insomnia is probably the most easily responsive disorder of all the conditions where the nervous system chiefly is involved. Mrs. R., a patient of about thirty-five, belonged to the society set in San Francisco. She could not sleep except by the use of drugs, the most of which she had exhausted, and from none of them did she get any refreshing sleep. She was placed in a chair and made comfortable, and the usual processes adopted for producing the passivity, and being quite responsive, I began her suggestive treatment at once. The words I used were like these:

"Immediately upon retiring tonight you will find a drowsiness overcome you quickly, followed by an unconscious sleep. During the night, whenever you shall awaken, it will be only for a moment, and you will immediately fall back into

a refreshing sleep. In the course of the night you will get at least six hours' sleep, and in the morning you will be conscious of having had a most refreshing slumber. You will be glad that you have had that sleep without any drugs to compel it. You will not desire any medicine again to produce sleep. You will not feel the loss of it in giving it up entirely."

This case and all of the kind have been treated usually three times a week for two weeks or a month according to how long a period of time the insomnia had previously existed. The idea of progress in the case is planted with the beginning of the treatment, and is always observed until we can truthfully say that the disease and its symptoms have all disappeared and will never return. The beginning practitioner should carefully observe the lessons herein taught pertaining to aspiration. The patient does not receive the suggestion at the first treatment, that he is going to be perfectly well when aroused from his passivity, or that immediately upon being treated at any sitting that there has been such action that none of the symptoms of the disorder will ever appear again. He should always suggest improvement and yet observe conservation, to avoid deceiving the soul of the patient, which one is

addressing. Such an impression is made by the chronic condition that it is rarely indeed if ever possible, for one to absolutely remove all symptoms at a few sittings. Usually there is a necessity to not only overcome disease, but also to establish a health habit. You should hold your patient under treatment until that has been accomplished. In cases of insomnia, especially with people represented by this lady, you will nearly always have to cure a drug habit, as well as to restore the equilibrium of the nervous system, so that the patient can sleep naturally.

In the instance cited above full observation was given to all of these phases and her cure was perfect.

Suggestion, I mean scientific suggestion, which is to be given in the passive state, will go hand in hand with any other method.

In the hands of the specialist demonstrations have been in the main confined to those cases pronounced incurable, having made the rounds of all other forms of treatment. Such a large percentage of cures when dealing solely with that class, is a marvelous fact.

THERE ARE some reasons why a physician or known healer would be the most efficient suggestor, for this reason; the purpose in every in-

stance is to obtain an expectancy in the soul of the patient, and a man who is already great in reputation has earned the confidence of the patient, which will be the basis of grounding faith.

The chief essential of an operator is common sense. The next is sympathy. And if common sense does not include tact, we will make that the third essential. He must have firmness and positiveness as one who believes in himself and in his teachings; in other words, sincerity. He should have calmness and ease, confidence of manner, and a voice that contains the magnetism and sympathy of love, for he should be in the attitude towards his patient as a mother towards her child, whom she comforts and soothes to sleep.

One who might be generally considered an ideal operator, might not be thought so by every patient for he may have his own ideas as to the qualities that he wants to see embodied in his suggestor.

If love and sympathy and common sense and tact are found in an individual, he can meet with practically universal success. Those qualities will win the way to the soul, and will be able to supply the needs of that soul.

We will consider some of the diseases, and the

method of giving suggestions in the passive state. I will recite a case of eczema that has been successfully treated at my hands, and which is typical of its own class.

CHAPTER V.

Cases and Their Treatment

The case was a lady of between forty-five and fifty, presenting the symptoms of loss of appetite, indigestion, frequent headaches, insomnia, and general nervousness. She said she had had a breaking out of the skin on her chest and shoulders, and that the itching and burning were driving her crazy.

Her occupation was that of a teacher. All the symptoms excepting that of the inflammatory condition of the skin, had existed for some time. Her nervous system had received a shock eight years previously, and she had been under medical treatment almost all of that time, for various disorders.

She considered that her worst difficulty, when she came to me was that of indigestion,—practically all of dietary had been withdrawn. She had made the rounds of physicians who, one after another, had withdrawn different articles of food, until she believed that all the substances disagreed with her, and she realized her expectations. She was trying to subsist upon a little breakfast food when she came to me.

She was so nervous that when she sat down

and relaxed her body as best she could; when I requested her to close her eyes, it was impossible for her to keep them closed. Placing my fingers over her eyes, as I did not wish her to tire them by gaze, and holding them closed, I began the suggestions; "You will become so calm, and all is so peaceful and quiet here that you will get very comfortable, and perfect composure will come to you instantly. This treatment is soothing and you will receive an electrical balance. You feel better already, calm mentally —indifferent to your surroundings and feelings. You feel you can receive the suggestions with your whole being; you will realize all the changes I shall predict for you; you will get many more hours of sleep tonight, and the moments you are awake you will be free from worry, anxiety or fear, and will have only most delightful thoughts during that time. Immediately after this treatment you will feel hungry; your appetite for food will return at once, and when you eat you will have no thought that your food will disagree with you. I shall not detail your items of diet— I want you to eat a general mixed dietary and have no fear or thought about food after you eat and you will find every meal will be taken care of properly, and you will want to partake of

three good meals daily and regularly. Your stomach will perform its offices in secreting the right fluids to treat the food—its muscular and nervous activities will be normal. The liver will perform its appointments naturally, and the intestinal functions be efficiently carried on. The assimilation of your food will be perfect; every cell shall take from your food the elements needed. The irritation of the skin, showing a lack of elimination, will disappear. Improvement in every direction shall continue from this moment until you are perfectly well in all respects. Soon you will be sleeping all night long, like a little child; your eating will be ample and regular, and you will be anxious to eat at every meal time. Your nervous system will have during this time found its equilibrium, and this quietness and calmness and control will have become a habit. With all of this improvement in the nerves, in the assimilation of food and elimination of waste substances made perfect, the itching and painful and inflamed condition of the skin will quickly disappear and will never annoy you again. You will be better, and continue to improve until quite well. At our next treatment you will become more deeply passive, and you will gladly close your eyes and become passive the moment you

sit down in this chair. Continue bright and cheerful and hopeful, free from all worry from this moment. All right now."

The last words "all right" are better than to say "wake up," because to the latter the response always is, "I was not asleep." This passivity that is possible to all, even to an extremely nervous patient as that described, is ample for therapeutic purposes, save in the exceptions mentioned elsewhere.

One can hardly imagine the improvement that took place in this patient between the first and the second treatment. "I have slept like a child and eaten with delight; I do not have to use all my energies in scratching either, for the breaking out is disappearing fast."

The second treatment was much like the first, being along the same lines to make permanent the improvement. During the treatment course, which was for a month, and given three times a week, suggestions were made with reference to the disappearance of disease symptoms and to the removing of all memories of those disorders, and the establishment of the idea of perfect health in their stead.

The cure of this patient was perfect along all lines, and she gained rapidly in flesh, for of

course the improved nutrition and elimination made most marked impressions upon her appearance and mental state. In some degree her general character and habits were changed but worry was a large feature in her nature, and she had a very great burden upon her. It will be observed by every practitioner that when a patient has been quickly and profoundly affected, a time or two by suggestion removing the penalties attached to breaking laws, the tendency is to tempt nature too far. Under medical treatment, even though they might get well, they dread the disagreeable medicine and the experiences of illness, which has a very wholesome effect upon the care of themselves; but the comfort and care and pleasure under treatment by the suggestion method tends to make one indifferent to health observation.

The principle upon which this lady was treated is the universal one under the psychic practice. The student will observe that treatment was not limited to the cause that brought the patient to the office, but that while the irritation of the skin, due to its inflammatory condition was the primary cause of the patient applying, yet it received less attention when we began treatment than other conditions did.

This fact should cause the pupil to study this case very carefully to note particularly that there is nearly always something wrong with the nutrition or elimination, and usually both; that the nervous system is always involved in some way or other in every disorder; that circulation is often defective; that the habits of the patient's life should be looked after, and a careful observance of hygienic practices and exercises should be considered. The patient who has had wrong expectations must be made to understand how disastrous they are, as, for instance, in the above case the lady never swallowed a mouthful of food without expecting that it would in some way give her distress afterwards.

The habit of discussing at the table those items of food that disagree with one or another is a most deplorable thing to do. Granting that something does disagree with one, he has no right to burden others with his eccentricity and upset their dietetics.

The patient described above has studied the principles involved in her treatment, and has successfully applied them in training her children from an educational standpoint, and is bringing them up in fulfillment of her ideal, physically, mentally and spiritually. Our great-

est hope for the science of the soul is grounded in the rising generation.

The intelligent way to give treatment, and that which I find is based upon principle, and always successful, is to remove, if possible, the primary cause, by giving specific suggestions concerning all the changes that can possibly be related to the case.

Passivity and relaxation and the indifference of the mind result in the depletion of the brain of its excess of blood, which is conducive to the right mental and physical state for receiving the introduction of the idea into the soul, and which cause the soul to act promptly and effectually in producing the conditions suggested.

It is peculiar that the question is always asked when one has been treated by a method that has not been in the medical books for the last hundred years, as to whether or not the cure is permanent.

I have said that this case was cured. That seems to me final, and the question of permanency can hardly attach itself in a case that is cured, but if the patient should bring about the same conditions that were present and caused the disease in years gone by, he would get the same effect again from a like cause. It comes

to me as a new case, for, in the absence of a new cause, no disease would appear.

Case. No. 12. A complex case was that of a young woman, twenty-two years of age, who had been a seamstress in a tailor shop for a number of years, and was advised to come to me for treatment.

Her chronic trouble was Saint Vitus Dance. This was of six years' standing, and always more or less present, although the greater part of the time she had kept at her work.

When I was called in, her spasms were manifest in the whole body, including the face. She could not control her speech, or be understood. She was suffering from inflammatory rheumatism and hysteria. There was uterine congestion, although counsel and myself could not determine how much the congestion had to do with the nervous symptoms.

We could locate no spinal trouble, and in her condition at the beginning of the treatment, relief of several symptoms was of the greatest import, and a complete diagnosis was never made.

She heard the physician who was with me in counsel say that she was hysterical, and that he did not know how much she was really suffer-

ing. She slapped him in the face when he attempted to make an examination, and refused to have him present in her treatment.

I was more fortunate in pleasing her, for I believe that hysterical disorder is as much of a disease as anything else that we have to deal with.

I was soon convinced that she was not simulating, because simulation is an act under the control of the voluntary mind, by the act of the will, imitates symptoms of disease. That which we call hysteria would be under the involuntary mind, and the symptoms are not controllable by the will of the patient. For that reason, the merciless way in which such cases are often treated justifies the contempt that the patient often feels for such physicians in their ignorance.

Inflammatory rheumatism affected all the limbs, and at the joints there was great pain upon pressure or movement. Her temperature was from 101 to 103.

I did not feel justified in making the ordinary repairs to get her through the acute disease, but began to assure her at once that if she would listen to what I would tell her that when she got up from the rheumatism she would have no more muscular twitchings; that she would sit

more quietly and calmly, and would have no jerking of the hands or feet, or the drawing of the muscles of the face.

Of course, she knew nothing about my methods or the principles upon which I promised such a cure, but she seemed to believe in me, and she said that she had been taking medicine for six years, trying to get rid of her nervousness, and that she thought that in some way she should be cured.

Owing to the acute conditions and the necessity for profound and quick effect upon the system that might assist in the eliminating of the causes of the uric acid, which we found present, she was given purging medicine.

By the second day she was made easy, having had a good night's rest and much sleep. There was no pain except when certain portions of the limbs were moved. Her temperature was lower, and all the symptoms showed that they had been impressed by the first treatment.

She became rapidly better of the rheumatic symptoms, and within a week was all over the acute difficulty. In the meantime I had been giving suggestions that the inflammatory uterine trouble would be corrected and that at her next period there would be such a perfect adjust-

ment of natural conditions that she would have no suffering; that the processes should be normal in every respect, and that there should be absolutely no congestion after that time.

I repeatedly suggested that the nervous system was being quieted, and that the muscular disorders would cease; that the habit of constantly keeping the limbs in motion would be overcome, and that she would have perfect control over every movement.

She was treated daily during the period in which the rheumatism was still in evidence. After that three times a week. The entire course was only a month, and at the end of that time there was not one symptom remaining of rehumatism, local congestion, nor of chorea, and she had gained a great deal in flesh and appearance.

Her after history was, that she returned to her former occupation, and that there was no return of the nervous symptoms. She was treated by audible suggestions in the lightly passive state, but she went into the natural sleep during the treatment. That often occurs and is a good omen.

This book is not written for the purpose of a case record, and the idea in reciting these cases is not to convince anyone that these special dis-

eases are more remarkably responsive to suggestive treatment than others, but because I desire to give illustrations of the literal wording of suggestions in the treatment of the case.

The student will catch the idea of aiming at the removal of the cause when it is known to him. In any event, he should suggest the improvement of the case to begin at once, and to continue until cured. He should suggest the disappearance of every unfavorable symptom, giving each one a specific suggestion.

It is not necessary for the operator or the patient either to absolutely know the correct diagnosis. It is a good idea to fall into the sensible habit of treating diseases by conditions rather than by names.

There is a portion of this book to be devoted to showing how it is that the soul which we are addressing in giving therapeutic suggestions knows the correct diagnosis, for it is inherent in the soul to know the condition of every cell in which it resides, for it is present in every cell of every tissue of the body. The mind of either physician or patient might be mistaken, but the soul actually knows and gives a correct diagnosis many more times than it indicates. Were it not for that, from our objective reasoning, we

might place upon the soul a suggestion that certain disorders exist that in the beginning were not present.

Every physician has already found out how helpful it is to allow a patient to tell him of his own case in his own words. If he does not permit the patient to do this, but if from the beginning of the examination asks the questions that suggest symptoms, he will never arrive at a correct diagnosis.

So far as the above patient is concerned, it would make little difference except as to the pleasure of the pathologist, to know for certain that the chorea was due to the rheumatic diathesis. My personal belief is that the uterine trouble was the primary cause of the nervous manifestations. The disorders of the female are particularly responsive to suggestion. The majority, both functional and organic, are caused by expectancy.

CHAPTER VI.

Morphine Habit Treated

Within this same year I had occasion to treat a young man for the morphine habit. He was at this time twenty years of age, and at sixteen he was addicted to alcoholism and had taken the Keeley cure. He came out of that treatment with no taste for liquor, but with a desire to continue the hypodermic injections. He found it pleasing to have morphine in those injections, and he kept increasing the amount until when he was placed under my care he was using forty grains in twenty-four hours.

This youth was suffering peculiarly when I first called, and he nonplussed me very much for the time being, but after getting him to rest for twelve hours, he was able upon awakening to tell me he had been using cocaine for two weeks, and so had taken a large injection of that drug along with his portion of morphine. His physician had been giving him all the chloral he dared, so I was unable to understand the situation, due to the three drugs all in over-doses.

The wonderful power of the sub-conscious mind to create a tolerance in the physical, for what would at first be a deadly poison for two

score of people, is well worth attention for a moment in passing. It is on the order of other auto-suggestions, and is therefore a building process. The idea is first introduced by taking the minimum dose, and repetition is the method of re-impressing that idea, and presently it has grown to be an overwhelming suggestion as in this habit.

The young man said he wanted to get rid of the habit of using these drugs, and if he had been addicted to the morphine habit only, I would have felt much encouraged by his expressed desire to quit, but it is very different when cocaine has been added to the habit of morphineism. The demoralizing effect of the cocaine habit is greater than in any other drug addiction. His promise would be worth nothing; he might seem to be attending to treatment and obeying instructions, and declare he was well, and yet be practicing the same as before the treatment commenced. Remember this; never trust the word of a cocaine fiend.

I placed him under treatment, and developed him immediately into excellent passivity. The suggestions given were as follows, and are typical of the best form to use in these cases:

"You will cease to have the intense desire for

the drugs, morphine or cocaine; the drugs shall become repulsive to you from this moment, and should you try to use the hypodermic needle the pain in introducing it will be awful. The thought of this pain will prevent you from using the needle, and the disgust for the drugs will keep you from forcing your body to receive them in any form.

"Every form of elimination shall be stimulated, thus removing promptly and entirely the poison now in the body; and with this abstraction you will find a delightful, satisfied and peaceful state coming over you. You will not suffer any nervousness, mental depression or physical shock in ceasing to supply the body with these horrible drugs." In those days I treated drug habits by removal of the drug altogether and at once, but later I have found it better to permit a small dose at long intervals, instead of absolute withdrawal from the first.

I repeated the above suggestions, as usual, a number of times during the sitting of a half hour, always making a stronger suggestion of improvement. I kept him under the watch of his family for two weeks.

Through the sympathy of the father, who thought it impossible to make such an impres-

sion, from the first, as to have him free from suffering from the denial, he gave his son small doses of morphine by hypodermic injection, although the boy did not declare any desire to have it.

The father had also taken the Keeley cure twice and got this idea of reducing, not abstaining. Since that time where the patient has been using enormous quantities, I permitted two grains to be given in small portions during the twenty-four hours. This would be lessened from day to day and stopped altogether in a week. In three weeks this case was cured of all his drug habit.

CHAPTER VII.

Hypnosis, Where and How to Use

I HAVE stated many times that the hypnotic state as a rule is unnecessary in our practice of suggestive therapeutics, yet, as there are some exceptions to the statement, I think it well to note these exceptions and this will make it incumbent upon us to have a thorough acquaintance with how to produce this state and apply it in practice.

Concerning the methods of producing the state of hypnosis, every operator has some special methods that he prefers above all others. There is no objection to any of those in ordinary use today. Braid's method was to have the patient seated comfortably, then to look upwards at some bright object as a crystal, or a piece of silver, or a diamond, and have his eyes fixed at an angle of about forty-five degrees, and looking intently and not removing his gaze for an instant. This would be continued until the patient's eyelids dropped involuntarily, even though the tears streamed down his cheeks before that occurred. Braid found that the majority of patients remained in the hypnotic state for a time, or until he told them to come out of it,

and that those who did not pass under the peculiar influence at one sitting would do so at future efforts. He also impressed his patients through the suggestive power of example, although he did not intentionally do so; but when he allowed one patient to see another go into the sleep it was copied by the second.

It will be noted that almost any number of patients could be treated at one time by Braid's method of allowing them to sit and gaze and go into the hypnotic state and come out of it at a word from him, the symptoms in the meantime having disappeared, at least partially. If I had any occasion to produce the state in any large number of persons at a time, I should even in these days use Dr. Braid's method. As will be seen further on, there is never occasion upon which it is necessary to produce the effect on a large number.

The method that I have used chiefly in my practice has been to hold some object at a distance of two or three feet in front of the patient's eyes, also at about the angle spoken of previously. But I do not continue that gaze until the patient's eyes are compelled to close, but only long enough to tire the lids so that they will remain closed without difficulty; then I

request the patient to close his eyes. I have found no evidence that there is any purpose in the gaze other than to fatigue the eyes, so that the patient is glad to have them closed. After the eyes are closed, I place a finger in the corner of each eye, pressing upward upon the nerves which have such relationships to nerve centers, as to assist in the quieting of the patient's mental action.

Of course, the patient is comfortably seated, and if in a rocking chair, there is some support placed under the rocker, so that there will be no strain upon the muscles of his limbs; perfect relaxation must be provided for and must occur before the patient can possibly be placed in the hypnotic state.

Out of the many hundred cases in which I have actually produced the hypnotic state, I have never seen one instance where there was any nervous excitement, or anything aside from perfect calmness and peace. Even by the Braid method, there is not often any nervous manifestation, but always in using the soothing method of the touch and reassuring words, there is nothing occurs but the beautiful and desirable.

It is necessary to explain to the beginner that the subject may be in a hypnotic state very pro-

foundly, yet in the absence of suggestion, no effect is produced upon any of the senses; he must learn that there is absolutely no change in the senses affected by the hypnotic state itself; that forgetfulness (amnesia) does not characterize the state even though it is deep. The loss of pain, or the inhibition of hearing only occurs by specific suggestion.

His final state, if he reaches hypnosis, is that in which he is susceptible to suggestion and will respond to any suggestion given him that is not contrary to his auto-suggestion. Following the method indicated above, repeatedly, for from one to five sittings is requisite for an average person to be prepared for a surgical operation in dentistry, other surgery, or diseases that call for the hypnotic state. The hypnotic state is chiefly valuable in laboratory demonstrations, where we want to show the phenomena of sub-conscious powers; for surgery or treatment of epilepsy. In the treatment of epilepsy, it has been found successful to produce the hypnotic state, and so train the patient that he would remain in the hypnotic state for several days at a time. When the time is at hand when he would ordinarily have his epileptic attack, if he is placed in the hypnotic state, and especially in the cataleptic

state, and kept in that condition over that period, we not only have the advantage of breaking up the periodicity of the paroxysms, but also have the most favorable time in which to repeatedly impress the suggestions that none of the epileptic symptoms will occur.

In giving the treatment by suggestion in such a case, the operator should aim to counteract by specific mention all the symptoms that have usually been present in that particular individual, and also to suggest emphatically that the conditions causing the paroxysms are being overcome.

It is inherent in the soul to know what the cause of the disease is, but thus far it has not been possible for the pathologist to discover the cause of the attacks unless from the history of the case there is a traumatic cause. Since the percentage of epileptics is small, to one who is in the general practice, we can see that the hypnotic state is very rarely necessary.

In addition to the above, the importance of hypnotism in the laboratory work must be fully appreciated. Whatever advancement has been made in placing psychology on a practical basis is due to the study of that science through hypnotic demonstrations. Hypnosis bears the same relationship to psychology that dissecting the

physical body does to the science of anatomy. In the absence of physical dissections, we would know very little about the body, either in structure or function. Without the dissection of the mind, we would be just as ignorant as to the marvelous revelations that have come through our intimate association with the forms of mental action, made possible through hypnotized persons.

In view of the fact that it is not necessary to use this hypnosis in any general way in the practice, and we find with every decade it is becoming less a factor in psycho-therapeutics, I do not think it worth while to entertain a lengthy denial of the false charges that have been made against that form of mental phenomenon. It is a fact, however, that hypnotism and crime never did and never will enter into successful partnership. No person could be either the victim or the agent of crime through hypnosis, unless in reality a criminal already at heart.

It is remarkable that it has not been generally known by operators that there could not be an unconscious state in hypnosis. The modern psychologist knows that the objective mind is not put into abeyance or out of existence, but has been brought into oneness with the super-

conscious mind or soul, which is more acutely conscious than the objective mind alone could be; the soul becomes possessed of all that the objective minds knows or controls, as well as inherently being possessed of the involuntary powers. This latter statement explains the seeming superhuman physical strength in one while in the sub-conscious state.

I have said above that the sub-conscious mind has a more acute consciousness than the objective mind. This is proven by the discernment of sounds that cannot be heard in the active state. Indeed, all of the senses are intensified or exalted. Then, with increased physical power and heightened consciousness, telepathic rapport enables the subject to anticipate every movement of the operator. Thus one having access to all the knowledge of the objective, plus that of the soul, with its own inherent perceptions, if a crime were contemplated at all by the operator, one would be in a better state for defense than in the normal.

CHAPTER VIII.

The Suggestible States

THE IDIOT is the only individual who cannot be hynotized. Others sometimes are in a condition that makes it impossible to produce hypnosis in them while in that state. For example, the intoxicated man must first get sober. There are some forms of insanity that make it very difficult and uncertain as to success, though many of the insane can be placed in hypnosis. All sound-minded, willing people respond; but no one who opposes can be hypnotized while opposing.

But why take up the discussion of hypnotism under the above title? Because it is generally supposed that one is not only the most suggestible in that state, but fallaciously thought to be altogether suggestible then.

In opening the subject as to the conditions which make one most responsive to suggestion, we naturally go to our laboratory practices and results, from which we learn the principles. When one lies or sits so as to relax, and closes his eyes, he at once becomes in some degree passive. With deeper relaxation and more abstraction there is deeper passivity, which ulti-

mately becomes natural, unconscious sleep. Hypnosis is a passivity just short of unconscious sleep. One may be held by suggestions from another just on the verge of sleep, a state in which he can still hear the words suggested. The Idiot is not hypnotizable, for he has no such intermediate state between conscious and unconscious. He falls asleep—right into the depths thereof at once.

Let no one twist my meaning into a declaration that a "natural fool" is not *suggestible,* for he is, in the active state as well as in sleep, by telepathy. The feeble minded, even to the fool, can become useful through acquired intelligence, if one persistently gives him such mental suggestions as would involve development.

However, starting with hypnosis as a suggestible state, and one used for scientific revelation in the laboratory, we then look for corresponding states although not properly called hypnotic. If sleep is just beyond hypnosis, as shown in our definition, then in going to sleep one passes through the corresponding or hypnotic state of passivity whenever he goes to sleep. If the hypnotic sleep is a suggestible one, then anyone is suggestible when going to sleep. Any phenomenon, of any sort, possible in hypnosis, is

possible in the stage immediately preceding natural sleep, the conditions being similar. In this state suggestions can be successfully given to children relating to physical change; to the modification or corrections of habits; details for particular branches of study; for development of the artistic powers (extensively set forth in "Soul Culture"). All of these suggestions will be in force, sleeping or waking, from the moment they are given. Reiterated time after time, they will make it possible for the aspiring individual to attain in excellence in every phase of his being.

Analysis of these marvelous occurrences discloses this: The imagery that is placed upon a passive mind is so forcibly placed that it gains control of the mind. In the instructions just given I have indicated a method to be deliberately followed where results of a certain kind are desired. But if the suggestions (imagery) placed upon one, when he is going to sleep, and when asleep are as potent as laws or commands which he will afterwards unconsciously or subconsciously obey, what must we conclude as to the effect of the imagery so often unintentionally placed before the mind of the child as he is going to sleep?

The child, born or unborn, the infant, or the older child; in fact, all are suggestible through telepathy from those with whom they are in rapport.

When practicing medicine my advice used to be sought concerning a baby that would scream out in its sleep, have uncontrollable fits of crying and sometimes go into convulsions. In those days I looked for physical causes, which never were found, for they were not there. The mother would fear that a pin had gotten unclasped and was pricking it. Since those days I have found the solution of the question in the anxiety or terrified state of the mother's mind that existed before and during the baby's sleep. It may sometimes be occasioned by a warm discussion between the parents, even with the child out of hearing, the imagery of the disputing parents, their pain, sorrow or anger becoming the law of the child's immediate feeling, and ultimate disposition.

Daily practice of formal hypnosis with suggestions by a professional operator would not be as effectual as suggestions given by a parent when the child is going to sleep and continued after it is asleep. An adult is just as suggestible in these states as is a child.

Parents would have a justifiable horror of placing a child where he would be subject to hypnosis and adverse suggestions either as to its health or its character; yet these very same parents often present imagery just as destructive, under circumstances more sure to impress the child, thinking that there is no danger, especially if the child does not hear them talking.

There is another situation where one is thoroughly suggestible (and it is really impossible to say that of these three states one is more suggestible than the other), and that is when one is in an emotional state. It matters not as to the character of the emotion or what caused it, suggestions can be placed directly into the subconscious mind, which will be involuntarily carried out after the emotion has subsided. The psychology of this is that, in the emotional state, the subconscious is made accessible, is enthroned, the objective temporarily being in abeyance.

The revivalist uses his deathbed stories to arouse his hearers' emotions, and then gives them a suggestion to accept his religious formula, although there is no relationship between the subject that caused the emotion and the thing he is told to believe and to do. Masses of men

get excited in a political meeting, and the speaker gives them a suggestion to support his party, and they do so in spite of their subsequent rational objections. Just the name of a cause becomes sufficient to arouse their strongest support or awaken their bitterest aversion.

But neither religion nor political emotions or suggestions are of great importance here except as illustrations of the fact that, being brought into any sort of emotion, from any cause whatsoever, prepares one for suggestions of any sort as perfectly as does the deepest hypnosis.

At one time I had as a patient a young mother, who listened to a description given by a neighboring woman of a mother who, when her child was seven months old, had a fit of insanity, in which she injured her baby. My patient got much excited, and, while in the emotional state, aroused the auto-suggestion, "What if I should ever get like that?" The idea continued to return, taking deeper hold upon her from day to day until she became afraid to be left alone lest she should do that same terrible thing to her child. I put her into a passive state and suggested away the perilous strain she was under. Another patient of mine was reading an interpreted lift of Christ which in some way made

her emotional over the subject of spirits. She intensely thought upon what it would mean to her to be controlled by such a spirit as she read about. The idea took deep hold upon her, and she finally gave up to it, losing her mental balance altogether. In presenting these illustrations of how we may fix ruinous tendencies upon ourselves by the things we suggest to ourselves when in emotional states, I have made it unnecessary to undertake much further to show how things, it matters not how untrue or repulsive, when suggested to us in strong words during a passive or an emotional state, may be fulfilled by us involuntarily afterwards. Many a well-disposed child has been aroused by reprimand into strong emotion and then accused of badness, which it apparently was afterwards unable to avoid. Under such conditions, a suggestion goes directly to that part of us which gives ready response without asking permission from the will.

Recognizing the peculiar suggestibility of humanity when in emotional states, we can realize how lasting injury can be done a child who has worried and cried over his books by telling him he is stupid and altogether too dull to learn. The teacher may say this to awaken the pupil's

energies only to find that it paralyzes him. The suggestion follows him and makes it impossible for him to get hold of his studies.

Anything like a curse, a condemnation, or a severe criticism of another when he is in an emotional state, may be literally and seemingly irresistibly fulfilled in him.

A sufferer from a simple ailment goes to a physician for aid. Being in an emotional state, he is liable to magnify the gravity of his complaint and develop under such adverse suggestions a really serious disease. Some physicians will not give a diagnosis until the patient's emotions have been allayed.

Our illustrations, it will be noted, have been those proceeding from adverse suggestion, but the reader must not infer that, in emotional states, can one be influenced in no other than an adverse way. Any suggestible state prepares one for being favorably affected by good as well as bad suggestions. Even when in anger one can effectively receive kindly suggestions from another; or if he himself will resolutely and vividly summon beautiful imagery, the suggestion thus given will exercise a control for harmony over his ensuing states and actions.

There is just one other phase of suggestibility

that I care to allude to now, and that is that an individual is susceptible to the suggestions he gives to his own soul by the imagery that he allows to predominate in his own mind. The catalogue of a man's conclusions, formed by his own mind, fixes the standards of his spontaneous actions. Our automatism testifies to what our conclusions have been. What we have gone over in mind many times and forgotten is what we involuntarily express. The soul is the department of character, and our thoughts, when we are through holding them consciously, must find lodgment in the soul; therefore by our imagery, we are constantly making character. I would that all the world could be brought to hold constructive imagery, for then the soul could be wholly under the impulse to build and we would have occasion to expect only the desirable.

CHAPTER IX.

Suggestion in Reforming

THUS FAR I have indicated the great value of practical psychology when pertaining to the physical body. I now want to consider the subject of the relation of psychology, especially with the department of suggestion to character modifying.

The value of suggestion as a science in moral reform is beginning to be appreciated, and I hope to have every parent, teacher and other good citizen educated to the possibilities of the subjective mind and how to use it in the changing and building of character.

I recall an excellent illustration of this in my personal experience during my early days of practice when I was using the hypnotic state as a means to the best result in all kinds of suggestive treatments. A young man of 18 years came to answer to an advertisement of mine, which called for subjects that I could use in my class work in demonstration. He was so thoroughly degenerate in appearance that I was on the point of dismissing him without investigating as to his adaptability to my needs, when it occurred to me that here is an opportunity to dis-

cover whether the germ of good ever does completely die out. Every character of evil habits, mentionable or otherwise, and dissipations and excesses in every form, were easily discerned. I first developed him in such a way as to give every physical demonstration, such as anesthesia and catalepsy, also the various phenomena in hallucinations. I gave him suggestions which he accepted, which prevented him from remembering, when in the active state, what was said or done during his hypnotic state. After he had been thoroughly developed as a subject I began suggesting to him that he would begin to think about changing his habits. Even though he was in a deep passivity and I began talking upon his changing his desires, his countenance would indicate his amusement at such an idea. I saw no promise of immediate response to any suggestions, but one day he mentioned to me about a certain companion whose intentions were of such a nature that the boy and I agreed that he would certainly get into serious trouble and receive punishment. I advised my subject to caution the young man, and if possible prevent him from the evil thing. My boy was interested and engaged himself in behalf of his companion and informed me that he thought that we could

keep him out of his trouble. I followed the line indicated here, telling him we would go into further partnerships to help his friends, and possibly we might get them out of many wrong ways. My experience with this youth, who was so thorough a reprobate and beyond having any interest in himself, except to gamble and carouse, yet who would take an interest in helping his associates into better ways, proves that every individual is a savior. After succeeding in interesting him in the other individual, I suggested to him that if he and I were to help others that surely we ourselves should be what we advised and required them to be. He responded to my suggestion, and of himself asked that I would help him get rid of his tendencies and overcome the habits so far as it was possible. He was an incessant gambler with cards. He seldom had any money except small winnings, and he scarcely purchased for himself even necessary clothing. To assist him in freeing himself from his associations, I gave him a hypnotic suggestion that he could not shuffle the cards; that his fingers would involuntarily stick to the card. He reported to me that he did not know what was the matter with him, that he could not pick up or let go of the cards, and that his com-

panions had put him out, because they thought he was only making fun of them. I gave him suggestions that he would have no desires for the place, that it would be a physical impossibility for him to lift a glass containing alcoholic liquors of any kind to his lips; also that the odors, as well as the taste of any such stuff, would make him desperately sick at the stomach. All of this proved out in his experience. These physical aids were very helpful, and made it much easier to correct his habits than it would have been had we left the body demanding that which had been the occasion of habit. By changing his desires from fondness to disgust, or physical inability to perform or enjoy, we made the treatment much more sure. These suggestions and others that he needed, I gave him within a period of about six months. At the end of that time he had greatly improved in his appearance, and very little resembled his former self in his aspirations. Where he simply would not work under any circumstances, he had now become a good citizen and gone to work in the iron works. The reform of this young man would scarcely have taken place, even though I had put him in the hypnotic state, had I not first interested him in reforming his companions and

then changing his own practices in order to be consistent with what he was advising others. The first suggestions I gave him did not even awaken aspirations, but only aroused contempt.

I should like to give instances here leading to the discovery of how we are inherently disposed to help one another. I presume I would best make plain some features that belong to such cases. There is no objection to the hypnotic state under any circumstances, but as so few understand it correctly, it is well that any student of this subjest should be fully assured that the hypnotic state is not essential, but that a passive state is ample for the purposes. Suggestions repeatedly given go just as deep, when the individual is passive and hears the suggestions, as when in the deep stages of hypnosis. The superficial individual might say that this boy was reformed against his will. In fact, a man claiming the title of M. D. published an article saying that I did a most reprehensible thing in changing this boy from a vagabond who had no hesitancy at any crime or practice, into a well-appearing, neatly kept, industrious, good citizen; he said that in doing this I had dethroned his will. The soul or the real self had always willed that he should be what he after-

ward became. It is true his objective, or sense department preferred or willed to the contrary.

Of course, with the exception of reform institutions, not many of us would have opportunity to treat such extreme moral conditions, but the lesson is here for every one, which is, to realize that just as exactly as there is the healing power in the patient with reference to his own body, and that power operates under suggestion, just so does that power abide in the individual with reference to his own habits or character. Then after we recognize the power and where it is, and under what law it acts, we are prepared to remove from or add to the habits or traits, whether they are for small changes or great reforms. Again, I want my reader to avail himself of the principles that have been revealed to me in my laboratory work, for although the hypnotic state was used in this particular illustration, the inestimable value of our lesson is in learning the principle. We see how the force of habit had become the prevailing suggestion that overwhelmed this boy's life. He not only willed to do wrong, but after his inclinations were changed he did wrong many times involuntarily. To assist in overcoming the things that he yielded to, that he did not

want to do, I gave him the suggestion that made it a physical impossibility to perform certain acts. This supported him while he was gaining spiritual strength.

A practical lesson for the parent when he or she sees from this case that the power in the child is the soul, and is controlled by suggestion. The soul compels expression that it has been made to really expect. If that expectancy, or habit, in the soul is something that should be corrected, we find that suggestions or ideas introduced to the soul changing or determining expectancy, will work the change regardless of the method used in introducing the new idea.

The parent has every opportunity to give these suggestions in the most forceful way. Let the child or other person go to sleep, while you give suggestions in form of conversation, or prophecies, that the habit or symptom will disappear. Though this may seem to be so simple as to appear foolish, yet it is being demonstrated in thousands of instances that the result comes as predicted. Again, we are proving a principle, for if the soul is the power and is controllable by suggestion and the child or other person becomes an expression of whatever is the ruling suggestion in his soul, then if the suggestion

is impressed upon him, whether he is passive or active, or under emotion, it makes no difference as to the result. It is true that in the active state one is not so susceptible to suggestion, yet if the active mind is made to absolutely believe, which it has a tendency to do under the constant impress of a picture, then the suggestion constantly repeated in his hearing may get to his soul, after which it comes out in expression voluntarily. Learning all that is embraced in these principles, the wrong suggestions will cease to be given to children or to others, and the avoidance of unseemly word pictures will be rigidly observed. Almost every home needs revision under these revelations, for the family conversation, contentions and predictions, as interchanged between members of the household, would be regarded as actual realizations that sooner or later would be complete.

We give and take suggestions in our daily lives. So we must come to this conclusion based upon scientific demonstration, that the highest possibilities of the individual can only be attained when we say to ourselves or others, only the words that represent what we would, under our highest ideal, want to become realized.

CHAPTER X.

Science of Telepathy

THE CONVEYANCE of messages by wireless telegraphy is based upon the phenomena of ether; that substance, so fine in its particle that it permeates all matter, has demonstrated to us that there is no such thing as a solid, and also that there is no true vacuum since either is everywhere.

Ether meets with no obstruction in the diamond, nor in the enamel of the teeth, which is harder, but would pass through the pores. Only by thinking of some other subtle substances can we form much appreciation of this ultra-material substance, imperceptible to the senses. We can remove almost all of the atmospheres from within an enclosure, but not the ether; nothing can exclude that. Scientists say that luminiferous either must penetrate between the atoms and exist in the pores of every transparent substance, else light could not travel through it.

From the point of view that either is seven hundred thousand times more rare than our air, the resistance would be six hundred million times less than that of water, which reduces friction to an inconsiderable item so far as the

effect upon the motion of planets in many thousands of years is concerned.

The earth is pointed out as an example of a frictionless, moving body. It is to be hoped that the inventor will continue his study until it is revealed to him how to produce machinery, that will work without friction. But the earth phenomenon of no friction is due to the properties of this sensitive ether, for sensitive it must be and therefore subject to change in its vibratory rate, by the slightest cause.

Wireless telegraphy is supportive of the wave theory of light, sound, etc., which of course presupposes that there is something to wave. If it is eight minutes after the waves set out from the sun before they strike the eye, then there must be in space some medium that conveys them.

A wave being defined as a disturbance, periodic both in space and time, anything is a wave that is doubly periodic, whether in air as sound waves or in ether as light waves. In ether as waves of various lengths and speed carry the wireless code, just as waves do on the surface of the water.

The properties essential to the transmission of wave motion are elasticity and inertia and any-

thing that can act through these properties can be the source of waves. Accordingly we say, that anything that can cause a displacement of ether will start waves. The mechanism of the wireless is an electric power and discharge, supportive of a vibrator, which displaces ether, creating waves of a length and speed that are as symbols constituting an agreed code. Having a transmitter that will vibrate in such a manner then the transmission and receipt of such a message is only dependent upon a sensitive receiver that is in attunement with the transmitter. Men have constructed and exercised transmitters and receivers, successfully imparting information to each other, when they were hundreds and even thousands of miles apart. Such phenomena having been demonstrated it would be foolish to argue as to the possibility of transmitting messages without any sensible medium existing between the points of sending and receiving.

Telepathy is a better known phenomenon, because more generally demonstrated than that of which I have just written, and therefore I trust no one will think I have become argumentative and am trying to prove the existence of such communication, between people. While any subject remains debatable I will wrestle with it in

my laboratory. Conjectures and mere opinions I do not publish. Conclusions, facts and formulas pertaining to the subject now under discussion, will have all of our attention.

Only after understanding something of the medium and the law of thought transmission can there be the largest benefits enjoyed. Telepathy is another psychic phenomenon, whose best blessing attends upon faith following knowledge.

Telepathy, or the transference of thought between individuals through other than objective means, is obtained through waves of the ether in the same as with wireless telegraphy. It is due to displacement of ether in the sense, that the mechanism of the telegraph results in a displacement of ether, in such a manner as to create symbols that can be pereceived and interpreted.

We have to dismiss the idea of "separation with nothing between to connect us," for, though not as tangible as a wire, it is as material and as actual. If we are within the reach of each other's voice we communicate audibly. Through atmospheric waves, of which we are not conscious, we become objectively conscious of the result. Etheric waves that carry our soul's impulses are just as scientific, but, not being always conscious of

the result, we do not make as good use of the law of telepathy as we could or should.

The mechanism of man with a dual mind can impress the ether waves. To get conception of this idea you may recall the impression that centered attention may make upon much coarser particles than those of ether. The temperature of any part of the body may be changed by fixation of attention upon that part. This involves the rearrangement of cells. Under mental excitement the heart may beat so violently that it will cause a building to tremble. Depressed emotional states, as of anger, fear, worry or jealousy, reverse the chemistry of the tissues, secretions and general products of the body. The cellular, molecular, atomic and etherial changes essential to these, are a million times greater than would be necessary, in order to impress the sensitive ether within and without the body either to send out the soul's impulse to another, or to throw it out to be received by any one who is in rapport (attunement) with it.

I think it is possible to explain to another all of the physics of thought transmission, but whether the reader comprehends it perfectly or not he will find much help in grasping the idea that people are immersed in the same great sea

of ether which brings them into communication which could not be made more intimate by a wire within reach of the hands of all. There is in man all that is essential to impress the elastic and inert properties of ether. Every man is a transmitter and receiver and the character and degree of thought received by one from another is dependent only upon rapport; and, the basis of rapport is sympathy. When sympathy is established between persons they become susceptible to impression by the same vibratory rate. Fear of another, or fear that he can injure you by his thought power, creates a susceptibility of the same sort. Enmity between people breaks up their rapport; therefore no one really has cause to fear the evil power of another's thought. Harmony or agreement, being the basis of rapport, the more thorough the sympathy and the larger the scope of the harmony, the better the rapport.

Scientific Absent Treatment

Then, since the laws of telepathy are understood and capable of scientific application, absent treatment can be successfully conducted. To this end there are certain concepts, which, when had by operator and patient, very greatly aid results. As the idea of separation with nothing to connect

is found incorrect, so is the idea of distance creating absence in a measure, erroneous. If an individual with whom I wish to communicate is within the sound of my voice, I use the objective means of conveying my ideas, by mentally commanding my soul to exercise my vocal organs in such a manner as to impress the atmosphere. The scientist says that the ether, probably, with waves of a length and speed to affect his auditory organism with sounds, forms an assemblage of sounds which may constitute words. When he is beyond the impress of these coarse waves then I resort to that which will make finer waves in the sensitive stratum of ether. I do this by resorting to the subjective entirely, instead of the partly objective method as in spoken communication.

Among the score of questions you will be asked how is this, What is the reason, then, that people as a rule are not conscious of more telepathic communication than they are? The reason is this: Telepathy is subjective. Subconscious communication, is, communication between the souls of individuals; therefore, there may be not the slightest perception of the transmitted thought, since it may never rise to the threshold of consciousness. It is not essential that it should rise to consciousness in the instance of treatment,

for the operator transmits the impulses to the subconsciousness of the patient, which is the department that does the healing.

The real process is this; the definite suggestion to be transmitted is formulated in the conscious mind of the operator, and then, instead of trying with that department of the mind to send the message to the patient, he aims to impress his subconscious mind with the whole matter, and in the hands of his subconsciousness, he leaves it.

It must be apparent from this that a patient should choose an operator with care, if he is to be treated telepathically, for it means to establish rapport, to receive suggestions and to act upon them, which suggestions he may never be conscious of and yet be unconsciously influenced by them. Just how many moral and physical diseases have their source in the anxious, doubting and fearing attitudes of our friends will be a subject for the future; but, just as the physician who is believed in, can, by an untrue diagnosis cause more disease than previously existed, so may the ignorant operator who has been received into the relationship of physician, treat telepathically, form the wrong imagery and disturb cell functioning and thus create fresh disease.

CHAPTER XI.

Evil Thought Transference

IT SEEMS that every good that has ever existed has been contorted with evil brought from it in some way. The department of psychology comprehending thought transference is no exception to this rule. Ignorance, as usual, is at the base of the wrong.

Immediately upon the announcement and the demonstration that thought was transmitted from one and received by another, and that often healing was, without doubt, a result of such interchange, it was promulgated that of course there was nothing to limit the power, and that if a thought could be a beneficial agent in the hands of a physician who desired to cure a patient, that it would be just as great a power, and could be exercised just as effectually, by one with evil intent.

If the student had been acute he would have understood, from previous chapters, that which would have confirmed him in the assurance that a man cannot bring disaster through telepathy into the life of his enemy for the very reason that enmity shuts off rapport. A second most potent reason is that the soul of man is exer-

cising its functions for sustaining an equilibrium, moral and physical, and is not so open to destructive agencies as to those that are uplifting. We have shown throughout the book that rapport itself is based upon love and sympathy. I have spoken so frequently of the necessity for the receiver to be in attunement with the transmitter. A man is in no danger through thought transference, however powerful a concentrator his opponent may be, but he is in great danger through his friends, who are in rapport with him and send him the depressing and the unfavorable thought, and because of their perfect rapport, plant the wrong expectancy in him.

Again I am called upon to repeat the statement that we suffer most at the hands of our nearest and dearest, through their ignorance of the laws governing the psychic forces. The statement that I made in a lecture some time ago, that the nation probably was responsible for the death of Senator Hanna, which statement was published in the newspapers throughout the country, was based upon the thousands upon thousands of his friends believing the unfavorable bulletins, and through their sympathetic rapport caused the great preponderance of mental power to be on the negative side.

When a man's soul is exercising to its fullest limit, in its effort to keep the body tenantable, and receives a single discouraging suggestion from one powerful and sympathetic suggestor, who says there is no hope, and believes with all his soul that the patient will not recover, an obstacle has been put in his way that so increases physical and mental depression that the resisting power is not adequate. If it be true that one or two persons near and dear, and therefore in close rapport with the patient, can add that which overburdens the vital force, what must be the effect upon the power within a man's body when, helpless and hopeless expectancy is poured into his soul by the thousands, as in the instance of a public personage? Had there been no reports of the senator's illness, or could they have been of a tenor to create an expectancy of recovery, then there would have been good reasoning and science to justify the belief that he need not have died. If the senator had had one-half of the nation at enmity with him, and had they concentrated with all their powers, day and night, they could not have affected him in the least through their power, because the conditions of rapport were not complied with.

However, we must see and take into proper

consideration what the possibilities are through the ignorance of the patient. The proposition in exactness is this: That if a man or patient believes that his enemies have the power over him, and are exercising it, then he comes to a fulfillment and realization of the condition that corresponds to what he believes they are endeavoring to and are able to do.

There have been thousands upon thousands of deaths even, to say nothing of disease and disaster, resulting from that auto-suggestion. Persons have experienced disease, disaster and death when they believed that a curse had been put upon them, and that an enemy, or a number of persons were exercising influences over them.

There is one way by which the twentieth century can pass back to reflect the sixteenth, and the way to fall back to that standard is to let it become a general belief that a person can be evilly influenced by his enemies. It is not a surprise that it is a man's own belief, and the expectancy of his own soul, that either blesses or curses him, for that is the law of the soul that that which it believes, it will bring into expression.

In the centuries, including the fifteenth and part of the seventeenth, there were thousands

of persons burned at the stake as witches. These witches, it was claimed, were in league with the devil. They were said to hold intimate relationship as his agents, and would have their midnight revels with him. Infants were snatched from their mother's arms and literally torn to pieces because they were supposed to be the agents of the evil one who was causing disease and death in the vicinity. Don't stop, but read on past the statement that I am about to make, that hundreds of people were made ill and even died because of these so-called witches.

It does not take much intelligence to see that it was not the actual power of the witches that caused the disturbance, but it was believing that the witches had that power over them and fearing them on that account.

There are many people who pass for having some intelligence, and yet who are accepting a teaching as diabolical and untrue as the old belief in witches, and that is believing and teaching that a man's enemies can will him into misfortune. Let the belief become general that the telepathic power is such as to equip one for bringing misfortune into another's life, and upon every hand he will find that whenever one is sick, is disappointed commercially, or meets with an

accident, he will be ready to accuse some one whom he thinks is displeased with him, of being the cause of his unfortunate experience.

A man might plow through any icy slush of melting snow, with wet feet all day, and at night go home and have a chill, followed by high temperature, subsequently developing a typical case of pneumonia, and yet ascribe it all to an evil thought of some enemy. This is just how unreasonable people have become.

It is a law of the soul that whatsoever a man sows, that shall he also reap, that is, the law of cause and effect. The real science of it is this: the suggestion that you give another, spoken or in thought, is received by your own soul, and unconsciously or involuntarily, so far as your mind is concerned, your soul brings your mind and body into those conditions and experiences that you suggest to another. A literal demonstration of this principle was given me through a pupil of mine, who, in practicing treatment, had occasion to treat a man for the habit of alcoholism. He was aiming to follow the formula that I had given him, in which he said to the man in the passive state:

"Liquor, in any form, is nasty, filthy, nauseating stuff, and will be very repulsive to you, mak-

ing you sick at your stomach even at sight of it and the odor of it will be intolerable to you. You will not want liquor, and you will not suffer any from giving it up." The operator was not an excessive drinker, but used it temperately, and he assures me that upon an effort to take his usual toddy, he became so sick at his stomach that he had to give it up and could not drink it.

The soul acts upon the principle that what you suggest to another must be the proper thing for yourself, or you would not give it to one of whom you are a part, and of course the principles of psychology, as here set forth, teach the common brotherhood of man.

We will close this chapter with the final statement that there is no possibility of one with an evil intent bringing any disaster into the life of the object of his evil desire, excepting through the auto-suggestion of the person to whom he has directed his aim, in the form of the belief that his enemy has that power over him.

CHAPTER XII.

Psychic Powers

The development of psychics, whatever their purpose, is practically the same. An exception might be in that we need to emphasize the suggestion in those who have commercial purposes, to fit them for establishing rapport instantly with those who desire their services, and give the suggestion that they will be able to do this; that the instant they meet a person they will receive an impress of that one, and the impress immediately communicates itself to the consciousness.

During the development it would be well if the operator would, in cases I am now describing, call in a number of other persons in order to see that they are able to do this, for the exercise during the development being only with the operator, would not give the psychic sufficient variety of personalities to practice the rapport upon.

The natural adaptation, owing to peculiarities of the psychic's tendencies, may fit her for one line of reading better than another. I have found some, who were especially adept in diagnosing disease, others in character reading, others who were excellent at following the course of one's

life in the past, and again others who would seldom go into the past at all, but would describe the experiences, that were in the future.

They foretell of journeys and business transactions, involving descriptions of persons, their peculiarities, the result of contact with them, many times giving peculiarities, of personal exterior, not simply as to the type, but mannerisms and peculiarities of dress, and yet the one who was receiving this information through the psychic had no objective knowledge of any of the persons. They had not conceived of the idea of the journey or the transaction in any way, so it could not be accounted for on the basis of the object of the reading having received the impression concerning those things through telepathic messages from such people, that he might meet some months hence.

It is inherent in the soul to know its experiences in advance, at least many months. These things have come to me personally, too often to be coincidences.

A careful observation of the data, with no purpose to prove the proposition, but to know the truth of it, has characterized my daily effort. My experience is worth more to me than it is to anyone else, and since it can be every man's, I do not

intend, at present, to push the argument or present the data in the detail that the subject might warrant. I will give you the plan by which you can as well demonstrate it for yourself, as to accept my experiences a settling the question.

As stated before, I have had some psychics whose strong point was to go into the future. Literally and briefly, the proposition is, that the soul knows its future. I mean by future that which shall occur to the individual while in the present environment. I have no occasion to take up the question as to his knowledge or his condition in the next.

Now I am not pretending to state that he knows, from the instant of his birth, his whole life, or that he will know at ten the history he will make up to sixty. I have not demonstrated how long a time, so that I can fix it definitely, but in personal experience, things have been foretold which I had no possibility of accounting for on the basis of accident or coincidence, some years ahead.

Many minds would be satisfied that the principles were perfect, if the sub-conscious foretold one day or thirty days in advance.

Now, in taking up the question of psychic phenomena, let no one do me the injustice to say

that I approve of all the methods of fortune-telling, or that I am endorsing any man or woman, or either his or her method. I simply want to consider the phenomena that are so common and create consternation in many instances.

One person will take a crystal, and, gazing upon it for a while, speak truths concerning the experiences in the past life of someone with whom she is in rapport, and usually who is present, and in her revelations will go into the future and will make certain statements. There will be a certain percentage, possibly a small percentage only, that will be true.

Another may take the coffee or tea grounds and give the same sort of data, with the same percentage of truth.

Another will gaze into the fire. They have been doing this ever since the experience of Moses and the burning bush, and probably long before, but the data is of the same class and character as that obtained by the other means mentioned.

The Indian will take his hands full of animal tusks, birds' claws and beaks or pebbles, throw them upon the ground, and he will give you much of your past, your present, and often will foretell your future quite accurately.

The Egyptian may use shells, bark, or the talisman, or he may depend upon astrology and its relationship to your date of birth. At any rate he very often will give you an excellent character reading and a history of important events and changes in your life, and the most prominent and impressive points of your future.

Another will take the ordinary playing cards, with each card representing a word or term, the combining of many together making complete sentences. The one who is receiving the reading mixes the cards, and the reader with his or her acquaintance with the alphabetical meaning of the cards, will give the same information that any and all of these others have given.

The palmist, with the best education as such, while giving peculiar facts, possibly as to the tendencies to disease, and finding, as he thinks, in the palm, the tendencies that should be, or would be, followed or overcome, yet with his phraseology and the allowance made for some peculiarities, he invariably goes into the past, present and future to about the same degree that the others do by their different methods.

The spirit medium will give practically the same, if she is a good psychic.

I shall now refer to, the psychic who, with no

other pretensions, and without devices of any kind, or even a belief in any other things than her own mind and soul, will give the same, substantially, that the others do, but with more accuracy and with a larger percentage of success. In her foretellings, nine-tenths, at least, may be correct.

With about a dozen different methods, all totally unlike, yet all obtaining about the same sort of phenomena, one is convinced that there is a common source of the knowledge somewhere. It certainly is not in the fire, in the coffee grounds, in the pebbles and claws, or the stars, neither in the lines of the hand, nor in the cards, but we know that all of these are the means of obtaining knowledge from the sub-conscious mind.

In all of these instances, there has been a person whom we call a medium giving the information. If there is no psychic power in the person who attempts to give information, through any of the above means, there is no data obtained, either as to the past, present or future, which is correct, except by one method and that is the cards.

If a reader, or one who claims to be able to read, has a meaning ascribed to each card, and to a combination of cards, there will be data of

the same character obtained, but not as perfect or as extensive as the psychic will give.

I have had under my observation several psychics who had this alphabetical knowledge of cards. I recall one who was not a psychic, for illustration, who would read that a man of certain description was going to pay money for medicine and doctor's services, according to the literal meaning of the cards. In the same instance, a person who was also psychical, in looking at that card, would give the disease, the amount of money that he would pay, and in various details, describe the person.

To illustrate the meaning of this latter, a lady who was being developed as a psychic, in looking at the cards which I had mixed and cut as she directed, read out of them that "a light man with a peculiar shade of light hair, with red face, above the average in height, robust, will come wearing a light overcoat. He will have a peculiar malady that has nonplussed him and all of his physicians, will be twenty-eight years of age, will come a short journey, crossing water, and will, after consultation, desire treatment, but is not financially situated at present to take it."

It was six days after this date that the young man came, fulfilling every detail exactly, even

to the peculiarity of his disorder, which had caused confusion wherever he had been.

Where did she get the information? Under the old teachings, she would have gone to East St. Louis, seen the man and would have found all of these facts.

The man informed me that he had learned of me two weeks before he was able to come, although determined from the first that he would do so as soon as he could. He had seen my picture, and had heard read some extracts from my lectures, which caused him to decide on his visit.

I had been the object of his thought. I see no reason to support that this lady had peculiar powers of receiving information from the soul of one, who had no reason to come in touch with her, whereas it is a straight and simple process, if soul reading be true at all, for me to have received the communication, being the object of his desire, and she, being in full rapport with me, was able to obtain the full information. Besides, meeting him was to be an experience of mine, so I had the knowledge sub-consciously.

Now a single individual can take the cards and fix upon any alphabetical meaning he pleases, and mixing the cards and cutting them according to any form he may wish to adopt, will obtain for

himself the same data that is given by another person who might be able to give only the literal, alphabetical meaning of the cards. All this brings it down to this fact: that the cards come in as a medium by which the person may become conscious of what the sub-conscious holds. In mixing the cards and cutting them, the person involuntarily mixes and cuts in such a way as to give the true story.

I know all that one would say from the standpoint of his reason when he first hears a proposition and cannot see how there can be any merit therein, but those lifeless cards become as a written epistle containing history and prophecy. I have watched the phenomena carefully for years, and have kept in writing, accurate data concerning the card experiments. I find that a very large percentage of the statements made to me correct through the cards as a medium.

To my mind, with the knowledge that I have that all the forces and the functions of the body are controlled by the soul, and that the soul knows all, it is easy to regard the cards as simply the medium of communication between the sub-conscious, which knows all, and the conscious mind which brings the knowledge to us. Now this is a matter of such simple demonstration, and yet

leads to such marvelous results to the man or woman who is getting truth concerning the laws of the soul, that I would advise one to satisfy himself, concerning the experiment, if he wants to regard it as such, before he goes off in his superior way and says there can be nothing in it. You do not have to use playing cards, but take ordinary visiting cards and make up your own alphabet, if you prefer, writing on any card any meaning that you choose.

CHAPTER XIII.

Chemistry of Emotions

IN MANY portions of this book, reference is made to the soul being the power that presides over the bodily functions and desires. We want now to give particular attention to its power over the substances of the body, and its forces.

Our attention, as chemists, has been more attracted by the pathological changes in the secretions of the body through our emotional states. Therefore, there is not as much general data to be secured demonstrating the wholesome effect of the good emotions. On the other hand we have such experiences as anger, fear, jealousy, and all dark passions which change the alkaline secretions to acid and the acid to alkaline. These tests have been made particularly with the perspiration and the digestive secretions. Then there is that common experience, in which the above emotions produce such changes in the mother's milk as to poison the child at her breast.

Anyone giving a second thought to a process which by stirring up the emotional nature can produce a poisonous condition in milk, will agree that there must have been a change in the cells comprising the milk. Then there must be a power

in the mind that presides over the cells in the body.

Now if a few minutes' spasm of passion can produce such profound changes in the chemistry of the body, what must be expected if there is constant morbidness, the soul always being in gloom and expecting the unfavorable.

These sudden and temporary emotional states make the changes indicated immediately. The chemical distribution and its natural offices being thwarted, blood, and therefore nutrition, hence every tissue of the body, undergoes depreciation, from the standard of perfect health, before reaction can come.

It is inherent in the vital force to counteract the disorder and establish peace and harmony in the system, but how often, before such an equilibrium is restored, is one given to hearing or seeing something, or through some of the other faculties, which causes the objective mind to pass on to the soul some conclusion of irritation or unwholesome emotion. Thus one such wave after another, in the irritable, or jealous or fearing person follows in such close relationship as to make it impossible to ever establish the right conditions in the body.

Then it becomes true that chemical changes

are followed by tissue changes, in which the elements of the cells become incomplete. Wrong compounds are present in the various tissues, and a depleted system, nervous exhaustion, inanition, mal-nutrition, anemia, a generally lowered standard throughout the whole organism, as well as a proportionate decrease of power of resistance, are the results. All of these conditions are conducive to the appearance of disease, which will most profoundly affect that portion of the system, that is in the lower degree of resistance.

Tuberculosis is typical of all the wasting diseases, any one of which may have had its origin in the lack of self-control, a giving away to anger, fear or jealousy, or any other evil passion. These fatal issues had their beginning in a change of the chemistry of the secretions of the body because of an unwholesome emotion, and that which might have been very fleeting as a cause, is eternal in its effect.

Getting a faint glimpse of some such idea as this, caused the old metaphysicians to classify the various diseases that followed upon, or found their correspondence to mental states, stating, for instance, that impatience or covetousness would produce bad breath; doubt, fear and obstinacy, asthma; hot temper and jeolousy boils; criticism,

Bright's disease; suppressed passion, cancer; and that diabetes was produced by foolishness, earache by disobedience, eczema by censure; nausea by thought of separation; pneumonia by disappointment in love or in business and rheumatism by fretting, anger or stubbornness.

The founders of these interpretations were grapsing after truth, and they did find a thread running through it all, and while these various mental states do not produce with regularity any certain diseases, the falling of the whole organism into wrong chemistry, following upon evil mentality, will make impression upon that portion of the system, which is in the lowest stage of resistance.

Thus far we have been dealing with outbursts of wrong mental exercise, constituting, as stated, temporary cause and endless effects, but there is even a more disastrous mentality that we must consider. I refer to morbidness, a constant depressed mental state, and another, where one takes hold of an all-consuming thought, which fairly becomes a mania. Now, a man does become, from his head to his feet, an expression of that state in which his soul lives. His countenance betokens his innermost thought, and he could not conceal it if he would. His only hope

is to paint out that picture, and put a true one in its place. Then there will be regeneration in his body, following upon the regeneration of his soul, and he will become a living witness of the true and noble thoughts in him.

Let not even the casual reader depreciate this profound truth, that the thought held in the soul is lived, and being lived, it will change the contour and composition of that physical organism in which he lives.

If we can believe anything in history, we must believe that which is recorded of the Stigmatics, for it is as authentic as any matter that has been given us from that period. The nuns desired to enter into all the feelings that they believed Jesus had experienced. They wanted, what they would consider miraculous evidence, that they had entered into the fullest experiences of these feelings, and they decided that the character of that miracle should be that upon each hand and foot, and upon the side of the body, there should come scars, corresponding to the broken flesh in their Savior's body. They entered into the fullest belief that that realization would come. They meditated upon it day and night, and entered into the religious emotions, living under that mental state constantly. They kept renewing in their

souls that which they wanted to ultimately be expressed in their bodies, by looking upon the picture of Christ on the cross, thus fulfilling every condition of pouring into the soul by suggestion, when the objective faculties were in abeyance. They were under religious ecstacy, in which they scarcely stopped for a petition, or a prayer, that the changes would come, but their faith was so perfect that it amounted to a command that those scars appear. They did not go into the silence with a spasm of emotion and affirm that the scars were already there, but they did take the thought earnestly and profoundly into their souls. They not only held the thought, but they lived the life, they lived the thought. It was not a fit of concentration, but it was entire consecration, in which there were no lapses of devotion to the suggestion.

They held the picture in their souls of what would be the condition when full realization of those scars was attained, and those changes in the various substances of the body, in all the tissues involved in the materialization of that picture, were undoubtedly confirmed. Man becomes that, which he believes in his soul he will become. In all the histories of all the psychologists, no person who is not up to his best stand-

ard of health can find a better formula than that given in the history of the Stigmatics. By their formula he may attain to his standard of perfection, physically, mentally and spiritually.

The perfection of faith is essential, and the objective mind plants doubt instead of faith, because it knows things through the senses, and wants that sort of test for everything. It will not let the soul prompt through intuition, and so we go on casting shadows over our souls and defeating the expressions that this supreme power over the body desires to make. For that reason auto-suggestion as a healing power is not very certain, as a rule, for the same reason that it becomes necessary for passivity to be entered into, and a second person to give the suggestions that create the subjective expectancy which perfects the body, the mind and the soul.

Now if a temporary unwholesome emotion, an example of which we have given in the early part of this chapter, produces an effect during its flash, and becomes such a factor in one's life, then it must be true that every spurt of good that flashes as freely through one's soul, must have a beneficient sequel. Nothing is absolutely lost, and so every little appeal that touches the soul and causes a fleeting noble feeling and as-

piration, may be the means by which the spark of good is kept from dying.

Again, just as giving way to an irritation to-day, will make it easier to yield tomorrow, and so on until constant, chronic irritability is a habit, so will yielding to some tenderness once make one more susceptible, and as he becomes more susceptible, there are more occasions that appeal to him and life becomes practically filled with opportunities for doing good and performing generous acts.

This resolves itself to this: It is not to spend life *fighting* the evil in ourselves or the world about us, but to see that all the ground is occupied by a thrifty, healthy growth that carries love's fragrance and fills the whole atmosphere of life with sweetness and peacefulness. It is not *killing the weeds, but the cultivation of propitious plants.*

This whole subject properly connects itself with our first proposition that unhappy emotions produce chemical changes, that result in disease; and that wholesome emotions, glad emotions, love emotions, stimulate the right chemistry, making for nutrition, establishing nervous equilibrium, soothing the circulation, being a tonic to every portion of the body, because every cell is sat-

urated through and through with love.

No one who was in a state of health was ever made sick by yielding to the nobler feelings, and no one who was sick was ever made worse through the excitement of generous impulses.

Love in all its reaching out is the true therapeutic agent. It heals the giver and the receiver. Evil, whatever the form of its expression, is infectious and spreads evil. Love is always a happy contagion. A few persons being thoroughly inoculated with it will create an epidemic.

Possibly this is not clearly practical yet for everyone, all do not know just how, when tempted by anger, fear, or jealousy, or the depraved passions, to resist and to master the situation.

Now, I have stated over and over again that the soul is the supreme power over all the tendencies of every phase of man's life. That being true, you will need only to know how to get action upon that supreme intelligence, and cause it to express its mastership. In the first place if you have studied the physical demonstrations, as shown in the hypnotic study, where the various phenomena, as catalepsy, inhibition of pain, etc., are described, then you have conceded, that

there is that power in the soul, granting that you have laid the foundation for faith in the power, that will control the tendencies and the desires. You have been impressed that yielding to these is disastrous, and you have thought that through will power you would overcome.

This is equivalent to trusting to your objective mind, which is the seat of the will, with which you are most acquainted, and it is depending upon that will, that has brought disaster to every man who ever had any occasion to master himself along any certain line. Instead of exercising the mind to overcome that deep impression, an emotion that you know is wrong, yield up that will and say to your soul, "You have the power. Your office has been heretofore usurped by mind, which has not the function at all, of presiding over my emotional states, but now, with my will, I trust to you to hold in check, to throttle, and presently to blot out, this evil temper, or this insane jealousy, and you shall be the master in my life."

It is the same old story of becoming as a little child and letting that spiritual power, that is within the body and is supplied with that office, but which is the passive power, manifest itself. When I say that it is a passive power, I mean

that, so far as mind is concerned, it must cease its violent effort and give way to the soul, which is ever ready, to perform its function.

I cannot make this any more plain or practical, except that if necessary, and there are certainly no objections to doing so, you enter into that relaxation of body and passivity of mind and receive suggestions from a second party that you will not be mastered and enslaved by the human tendencies, but, that those things that have aroused you, in an unwholesome way, you will behold with calmness and control.

Again I say it is not the domination of the will of the suggestor over that of the one receiving the suggestions, but in reality, it is bringing one in touch with and under the right laws that enable that supreme will—that of the soul—to prevail, causing a co-operation of both the objective and subjective wills. This gives one a moral strength, which, in proportion to the solitary will of the objective is, as the physical voluntary power to the power that is manifested in what we usually call the involuntary of the physical.

It is of common observation to have seen how that when the involuntary systems are utilized, seeming superhuman feats are enacted.

As in catalepsy, in which the body of the subject is suspended with the body, having no support save at the head and heels, which rest upon supports, and six hundred pounds additional to the subject's weight is placed upon his body. I do not commend this weight experiment at all, and I would not make it, but I have seen it demonstrated.

Again, in cases of insanity, where the objective functions were all in abeyance and the involuntary ones presiding, seven men hardly equal in physical power, the one individual.

It is needless to multiply these illustrations, for wherever you see an application of the involuntary (so-called) forces, they seem superhuman, as compared with the ordinary. This is just as true in mental or spiritual departments as in the physical, and while there is an office for the objective mind and all its faculties, the great factor, although so sadly neglected, is the soul, that power which, when brought into practical control, makes all moral tendencies easily directed.

CHAPTER XIV.

Chemistry and Psychology of Love

CHEMISTRY is the science that deals with the composition of matter. Psychology is the science of the soul, and our object being the chemistry and psychology of love, we will study the relationship of the composition of the body and the soul acting upon it through love.

Magnetism will be the first department of our subject that I want to consider scientifically. When a piece of iron or steel is placed in a magnetic field of a dynamo, a peculiar polarization takes place, by which one extremity of the metal will attract positive and the other negative, because those ends become negative and positive. Each molecule of the metal seems to become so polarized, and the positives all pointing in the same direction, constitute the peculiarity of the magnet. All matter has electricity in some state or stage within it, and for that reason everybody attracts every other body, the positive in one attracting the negative in the other. These are the usual expressions, but what really takes place is this, under the law of the universe that everything that is possessed of something that is good is making an effort to impart its beneficent quali-

ties to every recpetive and responsive member of the universe. Upon this principle, when a piece of iron is brought into proximity with a magnet, which, owing to its properties, is at a certain vibratory rate, it fulfills its law of imparting its wave lengths and speed to the unmagnetized iron. Under this process the latter also becomes a magnet.

When two individuals, such as a young gentleman and a young lady, come into proximity to each other, they may find a very pleasurable thrilling sensation pass over them.

Each one takes the self-suggestion down into his own soul that that is love's thrill, and the next step is to suggest each to the other that love is the correct interpretation of their feelings. Further association and limited separation intensifies all of those feelings that were more or less intense, when they first looked into each other's eyes or clasped hands. The cultivation of the idea and the excitement of the body proceeds more or less rapidly, somewhat according to the temperament, caution, or experience of one or both of the individuals.

The fate of the unsophisticated is to become entirely enveloped in the wildest flames of which the body is capable. When this stage is reached,

they are so overwhelmed by their feelings that they cannot consider the subject of mental or spiritual adaptation, agreement of nationality, or planes of their families. They have decided that they are in love, and that settles every question for them.

What has actually taken place is that in their first discovery of pleasure in each other's presence or contact, they electrically affected each other. The positive in one attracted the negative in the other, under the laws of the magnet, each seeking to impart the qualities to the other that he or she had electrically, and producing a very pleasurable sensation, purely magnetic and chemical, under the laws of physical magnetism and chemical affinity. The danger of the situation was in their mistaken interpretation as to the source of their glad feeling. After once suggesting each to himself and to each other that that is love, soul, which is suggestible and controls all the chemistry and other forces of the body, would, in answer to the suggestion, proceed to make the bodies more intense, creating every molecule and cell in one body with such a chemical and electrical state that would compel answer through the corresponding molecule and cell in the other body. A fiery furnace is a fit

comparison for the state of these two bodies, each demanding the other. Of course, this scientific revelation will take the romance out of the great majority of mating experiences, but in its ultimate result will make love more beautiful than it has ever appeared before, and love will be sought for, hoped for, aspired to, and more frequently found and its immortality recognized.

As an actual fact, the cat and some other animals enjoy the contact and stroke, because of their magnetic discharge, when the hand approaches. The law by which many bodies undergo electrical interchanges imparting pleasure holds in all of those instances where there is given to one a supply of the element which it needs or draws from it an excess. The danger is not in the magnetic exchange that might take place between two persons, or among a number, but in the interpretation of the sensation to be the characteristic of love; it is the first suggestion I spoke of, not the contact.

If a woman and man realized they were attracted to each other by the most common force, which is present in all matter, they would hardly come to the conclusion that that was love in any true sense, capable of uniting the masculine and feminine spirits. It would occur to them

that a union of soul would scarcely begin in the chemistry of the body. Their logic would hardly lead them to determine that electrical discharges would develop into the harmonies of unifying love. Some practical reminders follow when they have misinterpreted the attraction, that begins in the physical and continues in the physical until every cell is in agony of unrest dependent upon the imparting from the other's body that which would give poise or balance to the physical forces. The suggestible souls under the hallucination of love cause the mind such bewilderment that finally the contract is entered into, in which they promise to fulfill that union which was, as they think, intended from the beginning of creation, and will last throughout all eternity. They are fully satisfied that the proof is adequate in the pleasure they have felt in their association.

The suggestions now begin, which are the reverse of those taken and exchanged in the early days of attraction. No longer is there the thrill of embrace or the kiss,, then the one or the other makes the first declaration that love never existed. The opposite one accepts that suggestion, his body responds to it, and they proceed to build their chemistry and their magnetism accordingly. They emphasize the suggestion of

their mental and spiritual unfitness for each other, and, being perfectly ignorant of the basis of their first attraction, they must wonder why it has changed into repulsion.

I would have no confidence in what was said to be love, that began in intense physical excitement. If beginning in the senses and carrying the delusion of love to the soul is not the right order, then what should be the natural force and origin of love? In studying the attributes of the soul we find among its native qualities, love. The recognition upon the part of two such persons is not dependent upon sense perception in any way. They would love and know that they loved, even if all the objective senses were in abeyance or lost. Like other physical perceptions, its description is practically impossible. When I speak of psychic colors, the term has no meaning unless one has experienced psychic colors. It is therefore not probable that anyone can convey to another the exact methods of discernment, as to what love will be like when they find it. However, since it is to spring out of the soul, one needs not to be educated objectively concerning it, or be looking for its signs. One thing is certain, the symptoms of wild physical excitement and attraction are not the evidence

that one should either look for or take as proof they have found the right one. Since love has its origin in the soul and union first takes place there involuntarily, and as soul is controller and even creator of the body, certainly all the body in its chemistry, as well as all other forces, pass under the influence of the soul's love, and entire union is the normal result. That is the union which physical laws or spiritual laws can never divorce. This love solves every problem, answers every possible question as to how to be happy though married; how to manage all the affairs of daily life, companionably, not competitively. I have named this last state as the state of love. I will leave you to name what I described before, which is at best only a travesty, but is so usual that I will indicate how to make the best of it.

There are charlatans in almost every city that are getting rich through advertising to separate the united and unite the separated. The demand for their services is said to be increasing. Very often where the charlatan fails, the individual takes the matter into his own hands to make the change. All of these things, as well as the divorce courts, prove that the basis of union was under chemical, magnetic and other physical

forces. If union has taken place, even under mistake, or even where the parents would seem to have made a good sale of the daughter in securing for her a rich husband, still she was a party to the mistake, and there must be an adjustment of these situations. Marriages that took place under the physical laws satisfied the individuals at first; they remained satisfied until physical repulsion under satisfied chemistry and magnetism took place, and then they began to suggest to each other that love was dying. Every word of this book proves that the soul is absolute over all that the individual is, and is controllable by suggestion through the will of the individual. Under this law, then, if all such people knew that they could maintain the attraction between them, instead of exchanging the suggestion of getting further apart, they would by all the powers of their wills drive into their souls the suggestion of co-operation and of union, and under the creative law of the soul, each would actually, by changes made, convert the other into his ideal. This, of course, would require their mutual co-operation. Neither the one or the other could compel the union to be attained. Any husband and wife that know these laws will have no excuse for separation. I have

stated here without limitation, that the soul of the individual is superior to all that individual is, and the reason I have often referred to its creative power is to impress upon you that regeneration of the body, and even of the character, can be accomplished through its power and law.

A harmonious and happy union can be realized by applying the principle of the New Psychology, even though the husband and wife, united under mistaken ideas, under wrong planetary condition, and temperaments inharmonious to each other, and even though they inherit tendencies that tend to separate them. All of these conditions can be met, I say, and a happy union made by following these teachings.

The value of the love a man gives to woman, "a gift treasured more highly than life in the body," has been given into the keeping of woman by man. She, recognizing the sacredness of the gift, places it immediately into the sanctuary of her soul, where a shrine has been prepared and held in readiness for it.

"What is so unearthly, so beautiful, as the first birth of a woman's love? The air of heaven is not purer in its wanderings, its sunshine not more holy in its warmth."

To love one soul for its beauty, grace and

truth is to open the way to appreciate all beautiful, true and gracious souls, and to recognize spiritual beauty, wherever it is seen.

CHAPTER XV.

The Third Degree

"THE THIRD DEGREE" is the title of a book written by Charles Klein, based upon certain psychological principles. The book and its dramatization makes a true principle very impressive, and I would be glad if it were known universally.

Preparatory to understanding this principle, I need to remind you of certain laws of suggestion. Hpynosis is a typical state in which to impress suggestions. Just how controllable an individual is, under hypnotic suggestion, is given in many places in my writings, therefore I will not repeat it here. In this lesson we do not have occasion to deal with hypnosis, except to refer to it as the well-known state in which one is controlled by the suggestions given him, if he accept them.

When one is in an emotional state, he is found to be just as susceptible to suggestion as he is in the hypnotic; he is susceptible to suggestions that do not in any way pertain to the thing that causes the emotion.

In "The Third Degree" story, Howard Jeffries is the important character. He, the son of a

great capitalist, lost his class through marrying a poor, respectable girl whose parents were not known to society. When Jeffries got into his worst financial cramp, which came quickly with his dissipation, he went to a former school companion for the purpose of collecting two hundred and fifty dollars he had loaned him, and also to borrow a large sum. His friend gave him so much liquor that he became intoxicated and went to sleep on the couch in his friend's room. When another visitor arrived Jeffries thought he heard voices, but was not sure. At any rate he slept on for several hours and did not know why he had awakened with such a start. Finally coming to himself he began to move about, when he stumbled upon the body of a man. Placing his hand on the man's face he was horrified to find it covered with blood. He finally recognized his friend and realized that he was dead. He decided he should get out of the room quickly, but he had hardly gotten to the door when his friend's attendant returned. The latter, discovering his employer's dead body, would not let Jeffries escape, but called the police at once.

The young man had committed suicide, firing the bullet into his head. The discharge had

startled Jeffries, but he had not been conscious of what it was.

Captain Clinton and his men arriving, they promptly took charge of Jeffries, accusing him of murder. The coroner was assured by the police that Jeffries was guilty and passed over the matter quickly, leaving the accused with the officers. A confession being essential to an easy conviction, the captain made up his mind to get it.

After six hours of torture, almost past endurance, the youth still denied the crime. Positive declaration by Captain Clinton was reiterated a hundred times, telling Jeffries how he had come to borrow and collect money; that he had been refused and a quarrel had ensued; that he and the college mate had had trouble over a love affair at college; literally picturing to him how he had used the pistol which he, the captain, had in his hand at the time, and had shot him and, getting blood on his hands, was running away. He assured him that electrocution was certain. After terrible hours of intense strain and emotion, Jeffries finally believed what was suggested to him and he repeated the words of confession after the police captain. He signed this, and

they marked it, the free will confession of Howard Jeffries.

The process of obtaining this is what is known as *the third degree,* supposed to be practiced in connection with courts and criminals, but the principle of *the third degree* is practiced so universally that the affairs of courts are of little importance, comparatively.

I want to discriminate between the results of this form of practice that obtains confession, through convincing the accused of his guilt, and that same torture that causes the individual to make the confession in order to end the immediate suffering, not believing himself guilty. Then this defines the principle of *the third degree* from the psychological standpoint. Let us reduce it to simple words: *the third degree* principle is applied in any instance where one who is in a suggestible state is made to believe himself to be that which he is not.

The emotion of anger, fear, jealousy, grief, or other emotion creates a suggestible state. What one is caused to believe at that time compels the subsequent actions consistent with the belief. The parent who has a child in a state of grief or anger, or other emotion, and tells him that he is a mean child, accusing him of designedly doing

wrong, soon will have the child thinking that he is bad. For this he is told he is absolutely vicious, perhaps having no good in him. He deteriorates progressively, because under the principle of *the third degree,* he is made to think that he is willfully worse than he is.

I have known people who really have had the highest purpose, but through their motives being impugned, have come to doubt their own goodness, and ultimately to have even become thoroughly disgusted with themselves and self-condemning as well. This is the operation in the daily life of *the third degree.* I have known the wife to work herself into such terrible emotional states in which she would reiterate charges and accusations until her husband would think himself the culprit she declares him to be. When they would kiss and make up, the one thing not repaired was the damage worked by the third degree process, that made him believe that he was worse than he really was.

I know one wife that has for more than fifteen years had sessions with her husband on an average of at least one night a week, when he, without any cause whatsoever, abuses her most terrifically by word accusations. The wicked character of his charges has no limit nor any

foundation. This, from time to him, he acknowledges, yet any moment he is liable to start his *third degree court.* He has told her hundreds of times when he had her weeping under hopeless agony, that she was to blame from the first and all the time for their unhappiness. Way into the morning, not six, but ten hours at a time has he worked his formula of wicked suggestions until she not only confesses and condemns herself, but believes what the miserable captain of her prison says. She is a woman naturally of strong mind and beautiful character, yet has been subjected to these scenes (worked always to the climax of confession or complete exhaustion on her part) until she looks uneasy and afraid. Sometimes she seems to feel that others know, and therefore condemn her. Divorce should have followed the first session of this man's court. Such men do not aspire to ever change.

Men and women are sending each other into insanity through the power of suggestion, under the principle of *the third degree.* They make each think that he is worse than he is, and in that idea there is the design which he will incline to fulfill.

There is known to be a wholesale working of

the third degree principle in political and other meetings, where people, because they are in an emotional state, obey suggestions. In revival meetings of the ancient sort the exhorter would get his audience all excited over deathbed stories, followed by the depicted gnashing of teeth and eternal fire, unquenchable. At the height of this excitement the people were told they were vile worms of the dust; helpless but wicked sinners; that they must flee from the wrath to come by the mourners' bench route, confessing their absolute sinfulness, black through and through. They did not sign their confession. like Howard Jeffries did, but they testified before many witnesses; they acted under *the third degree* principle of suggestion. Look over your life, my friend, and see if you are either the victim of this principle, or one who uses it on another—clear your life of it, do not paint any one worse than he is, or even as bad. Judge not at all; and be sure that you never listen, while in the emotional state, to any depreciating words concerning yourself.

Have we not found in this subject a most terrific force? Yes, so great a force that you can take the most innocent creature, innocent not only of the particular thing, but beautiful

and pure, and by reiteration of a suggestion, when the individual is under fear or other emotion, convince him or her of guilt even of a heinous crime.

However, true to my consecration, I sought for an optimistic view of the terrific principle, that to the unseeing looks to be only evil. There is no *evil force* in the universe; every force, fundamentally and in its normality, is good.

Look at the principle of *the third degree,* and let us see if it is possessed of any good. What is the principle? It is to take an individual when he is in a state of suggestibility, place a picture in his mind so forcefully, a picture of himself as something which he really is not, and through suggestion make him believe that it is he. It has been shown only as an evil principle; I declare it is an *all good power* but has been evilly applied; and is a misdirected power, just as we may misdirect all of our deific powers and make them appear to be evil and destructive.

Picture to a man, woman or child, when he is in a suggestible state, a better individual than he has been objectively; make him believe that in his soul he is really better than he objectively is, then he will, under reiterated suggestion, fulfill that picture. When he fulfills it, what does he

prove—that you falsified and deceived him? No, he proves by his fulfillment that in reality and potentially he was all you suggested. After you had suggested it, he believed himself that thing demonstrated it. O when will we make this an abiding knowledge: that before every form and fact there must proceed an image, an idea? When we do, we will drive into our souls, under the third degree law, a picture, a concept of our better self, to which we will at once make ascent. Use this intense force to bring out the truth in everyone and in yourself.

Holding the ideal faithfully in the conscious mind is the normal use of *the third degree* principle that ultimately causes the real to meet the appointments of the ideal. Presenting to others forcefully and confidently a picture of the ideal for them to fulfill, causes them to grow to that realization.

CHAPTER XVI.

The Measure of a Man

THERE IS an ideal which is to the individual an image of what he could be and that he knows he should be. He occasionally has conscious views of this, and it includes his ideal body in its development, form and health; his ideal intellectual power and ideal character. He knows that in his program of life in its activities, his service should be such that, incidental to that program, he would realize his ideals.

With realization of the ideal as the destination, should we not deal with this journey just as we would with other contemplated, though shorter, journeys?

Since the ideal exists, there is presumptive evidence that it could be realized; yet everyone confesses he has not arrived at completness. It does not require a Marcus Aurelius to declare that if man does not reach his proper destination it is because of his principles, not because of insurmountable obstacles; any observer must see that.

But in taking account of the hindrances along this journey we do not have to note a great catalogue of mistaken principles, for there is one that is primary and all others grow out of that:

That which makes an individual's real less this his ideal is his principle of substitution of the artificial for the natural.

Innately that Builder of the man, his own Soul, exacts truth, and when the man with his volition attempts to force untrue standards upon this executive supreme building power, the resulting confusion stultifies the Soul because the very law of its expression is harmony and truth. Let us examine the psychology of one's falling short of the measure of a man because of the substitution of the artificial for the natural.

We will take the physical side of the principle first. We can begin with the infant, for even there we commence to take away the natural powers by giving a sufficiency of predigested, prepared imitations of natural food, and sometimes, after much rebellion upon the part of nature, it tolerates the falsity and ceases to make any natural effort to treat the substances introduced into the child's stomach or to resist. Such a child we soon classify as one with "weak digestive organs," always to be pampered and subject to frequent upsets. Unnatural food and an unnatural preparation of it causing bad nutrition, the result is, the child having a poor quality of blood which calls for the introduction of min-

eral or other elements by substitution. The nervour system showing the lack of tone, and sleep not being normal, drugs are resorted to for stimulation, and again for sedation, so the whole physical being is upon an artificial basis with nature relieved of all of its functions.

No one would deny the lack of the ideal body, neither could one doubt that the cause is in substituting the unreal instead of permitting nature to produce the real things needed. I will say here that what we have called nature, and sometimes the vital force, is really an intelligence—the supreme but suggestible subconsciousness of Soul. It quickly accepts the suggestion of repression and says to the will of the conscious mind: "Substitute an artificial and I will cease altogether to produce the natural."

Instead of the infant, let us consider an adult, still from the physical side, and also begin with digestion. Through wrong practices of some sort, food is not digested, and the physician says there is not enough pepsin, so he gives him pepsin made in the pig's stomach. The subconscious mind at once interprets that the volition has chosen an exterior source for the pepsin and quits secreting. Again upon test it is declared that all of the gastric secretions are deficient or

abnormal, so the whole product taken from a dog's stomach is given to the man, and then all the glands of the stomach cease to secrete.

Surely this much of the individual any one will grant is short of the ideal, and the cause lies in the substitution that repressed the soul in its exercise of that part of the body. Practically every function of the body has been dealt with upon the same principle. Glasses are put on the eyes to take the place of perfect eyes. Hair coloring is substituted for nature's colors, and the wig to take the place of hair, the woman congratulating herself that when she reaches a certain age she can paint a little heavier and use peroxide as a substitute for nature's tints and colors. She pads, or she pinches, or wears supports, and yet every time and in every way she substitutes, nature seems to become more impotent, and finally gives up.

Practically all the vices or bad habits of people come from the source of which we are speaking. An effort to substitute a false stimulant for a natural one is in using tobacco or liquor. In some of these instances, as well as in drug habits, the cause was in some previous form of substitution that had set up a wrong craving, on the principle that one false stimulant calls for an-

other with an ever-increasing insatiable appetite and deplorable degeneracy. These things are like falsehoods, which, when one is told, there is need of a score of others to explain that one, where silence or truth would have proved saving.

However, the human disaster where there is the practice of substitution does not end with a diseased, deformed and deficient body. The fact is, it is not a power of the body, a chemical organization, to elect or select or perceive anything. This substitution has been an act of the will or mind upon the body, therefore, mind may fix its mental or intellectual standards to be expressed through the mind as well as upon the body. Observation discloses that pretending, false standards as to intellectual power or mental perception obtain where there are these substitutions in the body. It becomes impossible to discern the truth, and yet, like the intoxicated man who thinks every one else is drunk while he is perfectly upright, the substitutionist feels his fidelity in his falsity.

But the far-reaching effect of substitution of the false for the true, though it first begins its action in the body, does not end with physical and mental effects, but includes the spiritual being. Nothing could be more impossible than

for one to play all of these false parts upon the body and have false standards intellectually and yet have truth, or ideal character.

Look at this situation and see if you do not recognize much of mankind. Here is one who substitutes artificial foods for the real—predigested instead of digesting them for himself; substituting all gastric secretions—not creating them, hence false to him; substituting iron (from nail rust) in his blood instead of producing it through his own organism from natural food; substituting medicine or stimulants for health; substituting memorized contents of books for thought-out conclusions, and even pretending as to the extent of his book knowledge. You say that is enough, that you recognize your neighbor. It is not enough until you see that with such imagery and such physical degeneracy that one would, as sure as effect follows cause, put all blame for everything that occurs in his life upon some one or something else outside of himself—to be consistent he must do that, for he is compelled to put the false in place of the real.

One thing more I must call your attention to is that, if in every other phase, substitution is his principle, so must it be of his religion. He would accept sacrifice of the innocent for his

guilt, he would have a scapegoat, he would get into heaven through vicarious atonement and never through natural attainment of his ideal through growth.

I have gone over this course, whose destination is a man far short of his glory; an inglorious failure as compared with his promise, his prophecy or his possibility. Forgive him we must, condemn him we cannot. Nine hundred and ninety-nine times out of a thousand he is not wanted—his arrival is an accident which had its source in the parents trying, though failing, to substitute a false and momentary pleasure for an everlasting one. With heredity that gave him false impulse, and his first training being to employ everything to defeat and repress nature, he is justified in being the result he is until knowledge is revealed to him.

Let us, then, go over the ground again and see if we cannot become very optimistic upon this subject. An infant should not be given anything in a form to repress or relieve nature from proper activity. Food adapted to the child and given to it by parent or nurse with the assurance that nature will be stimulated to treat the food successfully, will get the desired result. The *expectancy* of *parent* or *nurse is the law*

over an infant; it is perfectly led or overwhelmed by their mental attitudes.

An adult should never receive pepsin or other gastric secretion in substitution for his own. He should receive a well-mixed dietary with suggestions that he will create in his own stomach all the chemicals essential to his digestion.

If you ask for a reasonable basis of the above, as well as for my assurance that clinical practice demonstrates it to be all-sufficient, then I will tell you that medical pepsin is obtained by letting the pigs get hungry, and then making them *think* that they are going to be fed. They are killed, and their stomachs, when immediately opened, yield a great supply of pepsin secreted because of expectancy. All the gastric juices are to be obtained from the dog that has been looking at the meat which he does not get. All of my patients with indigestion have shown to possess minds equal to the animals mentioned, and through this observation I have been led to have hope for the race.

There are many people who should put on glasses, not to take the place of good natural sight or strength, but to wear for a while to train the eyes out of a necessity for the glasses. With the idea of aiding nature out of a condition it

would be very rarely necessary to put them on to wear the rest of the life, as is a common custom. Suspensories might occasionally have a temporary use upon the principle of training back to strength. Medicines may serve some place, sometimes, to aid nature, but not to take the place of something nature should do.

The woman who fixes her standard at paint, peroxide, padding and penciling, practices a substitution that entirely represses nature, whereas a mental attitude that is commanding and expectant will enable nature to supply nutrition and normal color to her cheeks and hair, and a happy mental state will take away the deepest wrinkles care ever created.

Now for the psychology of the whole subject. It is as though every man had millions of eyes watching him and every eye belonged to an individual who attended to a part of the man's affairs, and the sum total of these watchful individuals executed everything of every nature in the life of the man; that they watched and discerned what the man voluntarily did toward his fellow man and what he thought of himself—that is, they saw all of the imagery of his mind, and what they saw was his predominating thought, which they interpreted as his princi-

ples, that became the law of action in their execution. Now these intelligent individuals with their all-seeing eyes are the servants or agents of expression of the man, the cells that physically comprise his body yet serve in doing all of the functions of the body.

Let the man choose an artificial substitution for a natural one and his cells serve him consistently, withdrawing a real function; let the man will to be noble, generous and loyal and the cells will be full of life and energy and serve faithfully, with a result of ultimate good health and mental efficiency.

In other words, our arrival at that destination spoken of in the opening paragraph is dependent upon our standards, whether they are expression or repression, destructive or constructive; these standards are our Auto-Suggestions, they are our principles. I am quite certain with the view before us that our substitution of the artificial for the natural is a principle that has hindered the attainment of the full measure of a man, we will radically cut off from the untrue and embrace and hold fast to that which is the real.

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